

August  
1953

*the* Instructor

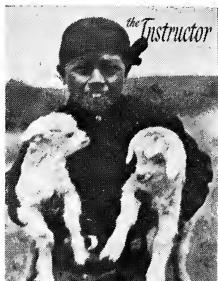
AUGUST 1, 1953



# the Instructor

AUGUST, 1953  
Volume 88 Number 8

*The Instructor* is the official organ of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints and is devoted to the study of what to teach and how to teach according to the Restored Gospel.



THE COVER

THE theme of Elder Matthew Cowley's address at the April Conference of the Deseret Sunday School Union provided a gift for our front cover this month. The photograph, by H. Armstrong Roberts, shows a Navaho herdsboy holding a pair of newborn kids from the lambing district.

Traditionally, the Navahos are shepherds. Their little flocks of hardy sheep, with a few goats, can be found on the deserts of northern Arizona, western New Mexico, and southeastern Utah. Only the scantiest of forage can grow; therefore, each herd is necessarily small.

There is something appealing about these roving descendants of Lehi. Their lives are devoted to peaceful pursuits. They love their homeland with its painted deserts and great distances. They love its clear skies, the sun, the moon, and the stars by night; they love the free winds that sweep across the tablelands. There is a quality about these people that is primitive, a spirituality that is fostered by their environment.

King David was a shepherd lad mentioned in the Bible. He tended his flock, and was mindful of the lambs. When a lion and a bear came among his sheep to take a lamb, he destroyed them. He, too, loved the lamb, and he loved his people, and he loved the Lord, who was to him the good Shepherd of His people.

(See also the Inside Back Cover.)

-K.S.B.

## CONTENTS

Editorials: Free Agency . . . A Divine Gift— <i>President David O. McKay</i>	225
How Early Should Prayer Be Taught?	
— <i>Superintendent George R. Hill</i>	227
Bill's Silent Victory— <i>Elder Alma Sone</i>	226
Make It Easy for Them to Believe— <i>Elder Matthew Cowley</i>	228
Word Game (The Church in the Present Dispensation)— <i>Gretchen Schreiner</i>	230
What About Class Troublemakers?— <i>Howard R. Driggs</i>	231
Going the Second Mile— <i>Norma Smith</i>	232
A Bus Ride to Happiness— <i>Harold Lundstrom</i>	233
Truth Did Rise!— <i>Nicholas G. Morgan, Sr.</i>	234
Question Box (At What Age Are Teacher Trainees Called?)	235
Notes from the Field (They Came Again and Again)— <i>Wallace G. Bennett</i>	236
Coming Events	237
What Latter-day Saint Sunday School Teaching Has Done for Me	
— <i>Colleen Kay Hutchins</i>	237
I Turned My Back on Buddha— <i>Chicko Nishimura Okazaki</i>	238
Her Pupils Teach!— <i>Wallace G. Bennett</i>	239
Picture Article (Their Plans Required Time and Distance)	
— <i>Ramona W. Cannon</i>	240
“The Discovery of Gold in California”	Center Spread
— <i>Marcus Whitman</i>	Center Spread
A Story for Children (Joseph Reunited with Family)— <i>Marie Fox Felt</i>	241
Spiritual Development Through Memorization for October	
(“... Ye Shall Know Them”)	242
Departments:	
Superintendents: Are You Rowing With One Oar?	
— <i>Superintendent David Lawrence McKay</i>	243
Secretaries: Let's All Pull Together— <i>Helen Beth Henrichsen</i>	244
Librarians: Making and Using Flannelgraphs and Groove Boards	
— <i>Freda Jensen</i>	245
Teacher Training: They Scored . . . A Homer— <i>Wilford D. Lee</i>	247
Hymn for the Month of October: We Love Thy House, O God	
— <i>Vernon J. LeeMaster and Alexander Schreiner</i>	248
Ward Faculty Lesson for October: Test Your Storytelling!	
— <i>Thatcher Allred</i>	249
Junior Sunday School:	
Plans are Made for Special Occasions— <i>Beth Hooper</i>	251
Sacrament Gem	251
Song of the Month— <i>Beth Hooper</i>	251
Questions from the Field— <i>Eva May Green</i>	254
Enrichment Material— <i>Camille W. Halliday</i>	254
Sunday School Sandy (Cartoon)— <i>Dick Carter</i>	250
Subject Titles and Dates of Sunday School Lessons by Departments—	
Fourth Quarter, October 4, 1953 (Chart)	252 and 253
“Other Sheep”—Among the Islands of the Sea— <i>Kenneth S. Bennion</i>	255
Kahungungu War Memorial Building at Nuhaka, New Zealand	
(Maori L.D.S. Meetinghouse) (Photo)	Inside Back Cover
How Big Is Your World?— <i>Wendell J. Ashton</i>	Back Cover
Art Work by <i>Abe H. Lewis, Charles Nickerson and Dick Carter</i>	

## INSTRUCTOR STAFF

Editor: President David O. McKay  
Associate Editors:

General Superintendent—*George R. Hill*  
Wendell J. Ashton  
Managing Editor: Richard E. Folland  
Assistant Editor: Dick Carter  
Instructor Secretary: Bonnie E. Oliver  
Instructor Committee: Wendell J. Ashton, Kenneth S. Bennion, Alexander Schreiner, L. Sam Jones, Wallace G. Bennett, Marie Fox Felt, Sterling W. Sill, Hazel West Lewis

Publishers: Deseret Sunday School Union, 50 North Main Street, Salt Lake City 1, Utah. Published the first of every month at Salt Lake City, Utah. Subscription price \$2.50 a year, in advance, single copy, 25 cents. Entered at the Post Office, Salt Lake City, as second class matter. Acceptable for mailing at special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 8, 1928. Copyright 1953, by the Deseret Sunday School Union Board. All Rights Reserved. *The Instructor* is not responsible for unsolicited manuscripts, but welcomes contributions. All manuscripts must be accompanied by sufficient postage for delivery and return. Fifteen days' notice required for change of address. When ordering a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included.

## THE DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent;

DAVID LAWRENCE MCKAY, First Assistant General Superintendent; LYNN S. RICHARDS, Second Assistant General Superintendent;

WALLACE F. BENNETT, General Treasurer; RICHARD E. FOLLAND, Executive Secretary

MATTHEW COWLEY and ADAM S. BENNION, Advisers to the General Board

For listings of members of Deseret Sunday School Union General Board turn to page 246.

Free Agency . . .

# A Divine Gift

Editorial

By President David O. McKay

**R**EMEMBER, my brethren . . . ye are free; ye are permitted to act for yourselves; for behold, God hath given unto you a knowledge, and he hath made you free.

Next to the bestowal of life itself, the right to direct that life is God's greatest gift to man. Among the immediate obligations and duties resting upon members of the Church today, and one of the most urgent and pressing for attention and action of all liberty-loving people, is the preservation of individual liberty. Freedom of choice is more to be treasured than any possession earth can give. It is inherent in the spirit of man. It is divine gift to every normal being. Whether born in abject poverty, or shackled at birth by inherited riches, everyone has this most precious of all life's endowments—the gift of free agency; man's inherited and inalienable right.

Free agency is the impelling source of the soul's progress. It is the purpose of the Lord that man become like Him. In order for man to achieve this, it was necessary for the Creator first to make him free. "Personal liberty," says Bulwer Lytton, "is the paramount essential to human dignity and human happiness."

The poet summarizes the value of this principle as follows:

*"Know this, that every soul is free  
To choose his life and what he'll be,  
For this eternal truth is given  
That God will force no man to  
heaven."*

*"He'll call, persuade, direct aright—  
And bless with wisdom, love and  
light—*

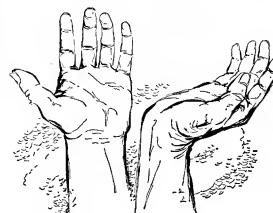
*"In nameless ways be good and kind  
But never force the human mind.  
Freedom and reason make us men;  
Take these away, what are we then?  
Mere animals and just as well  
The beasts may think of heaven or  
hell."*

—William C. Gregg.

## Man Responsible for Acts

With free agency there comes responsibility. If man is to be rewarded for righteousness and punished for evil, then common justice demands that he be given the power of independent action. A knowledge of good and evil is essential to man's progress on earth. If he were co-

**Into the hands of every individual is given a marvelous power for good or evil.**



ered to do right at all times, or were helplessly enticed to commit sin, he would merit neither a blessing for the first nor punishment for the second.

"Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other.

"Wherefore men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself." (2 Nephi 2:16, 27.)

Thus we see that man's responsibility is correspondingly operative with his free agency. Actions in harmony with divine law, and the

laws of nature will bring happiness, and those in opposition to divine truth, misery. Man is responsible not only for every deed, but for every idle word and thought. Said the Savior:

" . . . Every idle word that men shall speak, they shall give account thereof in the day of judgment." (Matthew 12:36.)

## Responsibility and Personal Influence

There is another responsibility correlated and even coexistent with free agency, which is too infrequently emphasized, and that is the effect not only of a person's actions, but of his thoughts upon others. Man radiates what he is, and that radiation affects to a greater or less degree every person who comes within that radiation.

Of the power of this personal influence William George Jordan impressively writes:

*"Into the hands of every individual is given a marvelous power for good or evil—the silent, unconscious, unseen influence of his life. This is simply the constant radiation of what man really is, not what he pretends to be. Every man, by his mere living, is radiating sympathy, or sorrow, or morbidness, or cynicism, or happiness, or hope, or any of a hundred other qualities. Life is a state of constant radiation and absorption; to exist is to radiate; to exist is to be the recipient of radiation."*

*"Man cannot escape for one moment from this radiation of his character, this constantly weakening or strengthening of others. He cannot evade the responsibility by saying it is an unconscious influence. He can select the qualities that he will permit to be radiated. He can cultivate sweetness, calmness, trust, generosity, truth, justice, loyalty, nobility—make them vitally active in his character—and by these qualities he will constantly affect the world."*

## Freedom of Will

Freedom of will and the responsibility associated with it are fundamental aspects of Jesus' teachings. Throughout his ministry he empha-



sized the worth of the individual, and exemplified what is now expressed in modern revelation as the work and glory of God—"To bring to pass the immortality and eternal life of man." Only through the divine gift of soul freedom is such progress possible.

Force, on the other hand, emanates from Lucifer himself. Even in man's pre-existent state, Satan sought power to compel the human family to do his will by suggesting that the free agency of man be inoperative. If his plan had been accepted, human beings would have become mere puppets in the hands of a dictator, and the purpose of man's coming to earth would have been frustrated. Satan's proposed system of government, therefore, was rejected and the principle of free agency established in its place.

Force rules in the world today. Individual freedom is threatened by international rivalries, interracial animosities and false political ideals. Unwise legislation, too often

prompted by political expediency, if enacted will seductively undermine man's right of free agency, rob him of his rightful liberties and make him but a cog in the crushing wheel of regimentation, which, if persisted in, will end in dictatorship.

Governments are the *servants*, not the *masters* of the people.

This principle of free agency and the right of each individual to be free not only to think but to act within bounds that grant to everyone else the same privilege, are sometimes violated even by churches that claim to teach the doctrine of Jesus Christ. The attitude of any organization toward this principle of freedom is a pretty good index to its nearness to the teachings of Christ or to those of the Evil One.

He who tramples under foot one of God's greatest gifts to man, who would deny another the right to think and worship as he pleases, propagates error, and makes his own church in that regard, as far as he represents it, a propagator of evil.

No greater immediate responsibility rests upon members of the Church, upon all citizens of this republic, and of neighboring republics, than to protect the freedom vouchsafed by the Constitution of the United States.

In these days of uncertainty and unrest, liberty-loving people's greatest responsibility and paramount duty is to preserve and proclaim the freedom of the individual, his relationship to Deity, and the necessity of obedience to the principles of the Gospel of Jesus Christ—only thus will mankind find peace and happiness.

"... If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free."

(John 8:31-32.)

I pray that God will enlighten our minds to comprehend our responsibility, to proclaim the truth and maintain freedom throughout the world.

## BILL'S SILENT VICTORY\*

By Elder Alma Sonne,

Assistant to the Council of the Twelve

BILL was almost thirteen; I was a year younger. We had been friends since childhood and had grown up together on neighboring farms in Cache Valley. Bill's religious teaching and moral training had been neglected. He had come from an apostate family which held the Church in disrepute. His standards were slightly lower than those of his associates, but Bill was cheerful, big-hearted and witty. His friendly disposition, his broad smile, and his winning, easygoing manner made him popular wherever he went. Even as a youngster, his musical talents and his rich, melodious voice gave him a certain recognition in the neighborhood not enjoyed by others of his years.

Bill, however, had one grievous fault. He was addicted to swearing. Swear words under the slightest provocation rolled off his tongue with shocking eloquence. Yet, in his



swearing he was neither vicious nor malicious. It was a habit born of his early environment and daily associations. The admonition of his friends, old and young, to lay aside this habit fell on deaf ears—he made no effort to reform.

One summer day Bill and I went fishing in the nearby river. We often spent the holidays and other special occasions in this way. As we approached the river, I stepped forward and cast my line into the water. Bill lingered behind on the bank. When I looked back, I saw him standing there fighting the mosquitoes and trying to untangle his snarled line. I unconsciously counted three and waited for the usual outburst of profanity. But Bill remained silent. No swear words escaped his lips. I was curious to know the reason for this restraint.

"You forgot to swear," I said as Bill started to fish.

"I've quit," Bill replied.

"When did you quit?" I asked.

"I quit yesterday," he said. "You will never hear me swear again."

He told me of having trouble with

an unruly team of horses while plowing on the farm. "I swore at them until I was almost exhausted," he said. "Then in my anger I thought of Dad who gets drunk every Saturday night, of the many times I had pleaded with him to remain sober. As I thought about it, someone seemed to say to me: 'How can you expect your father to quit drinking when you can't quit swearing? The drinking habit is much harder to overcome than the swearing habit.' I made up my mind then and there never to swear again."

He remained true to the pledge he had made to his unseen prompter.

Bill died suddenly and unexpectedly twenty odd years ago. Throughout his life—in high school, in college, in public office, and as a member of the bishopric—he was clean in word and action. He was not only a leader among his friends, but he was also an example to them in his daily conduct. Even his father was touched, for he quit drinking and finally qualified for admittance to the temple.

\*Written especially for *The Instructor*.

## How Early Should Prayer Be Taught?

By Superintendent George R. Hill

**T**HE idea is current in certain educational circles that the idea of God and prayer are too abstract for young minds. Many would wait until the "age of accountability" to allow the child to find God in his own way as a result of his own reasoning powers and experience.

On the other hand, we have many scriptural injunctions: "Train up a child in the way he should go: and when he is old, he will not depart from it." (*Proverbs 22:6*) "... Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." (*Matthew 19:14*) "And he took them up in his arms, put his hands upon them, and blessed them." (*Mark 10:16*) "... And he took their little children, one by one, and blessed them, and prayed unto the Father for them . . . and said unto them: Behold your little ones . . . and they saw the heavens open, and they saw angels descending out of heaven . . . and they came down and encircled those little ones about . . . and the angels did minister unto them." (*3 Nephi 17:21, 23, 24*) "... And they both saw and heard these children; yea, even babes did open their mouths and utter marvelous things; . . ." (*3 Nephi 26:16*.)

"Pray in your families unto the Father, always in my name, that your wives and your children may be blessed." (*3 Nephi 18:21*.) "And again, you [William W. Phelps] shall be ordained to assist my servant Oliver Cowdery to do the work of printing, and of selecting and writing books for schools in this church, that little children also may receive instruction before me as is pleasing unto me." (*Doctrine and Covenants 55:4*)

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight-years old, the sin be upon the heads of the parents." "And they shall also teach their children to pray and to walk uprightly before the Lord." (*Doctrine and Covenants 68:25, 28*)

At a well-ordered Junior Sunday School in March, 1951, the coordinator, who had asked for a volunteer to give the opening prayer, was astonished to hear a 2½-year-old youngster from the Nursery Department call out, "My turn," and step to the front as he had seen other boys and girls do. With a little help from the teacher this youngster gave a lovely prayer which all could hear and which the school repeated after him.

Where had this boy formed this beautiful concept of prayer—where but from watching and listening as older children did it in Sunday School and at family prayers and evening prayers at his mother's knee?

A visit was made June 6, 1953 upon a young couple with five children, the eldest of whom was 8 and the youngest, a babe in arms. The mother announced that it was the family "home night" and invited the callers to remain and participate.

After the children had donned costumes befitting the roles they had chosen to play on the occasion—the 8-year-old boy in his cowboy costume, the 6-year-old girl in her dancing regalia, the 4-year-old in his clown suit, and the recently turned 3-year-old in a costume simulating her sister's—the children, parents and visitors were seated around the living room. The oldest boy acted as master of ceremonies. In a large leather bound notebook he turned to the page on which was listed the events of the evening's program.

He announced the opening song, "Jesus Wants Me for a Sunbeam," then went to the piano to accompany it as his 6-year-old sister stood up and directed it as she had seen the Junior Sunday School chorister do. It was also her turn to lead in prayer. This she did beautifully—a well-constructed thoughtful prayer entirely without prompting, given reverently with bowed head and folded arms. It indicated much practice in praying—individually, around the dinner table, at weekly home nights, at Junior Sunday School and Primary and listening understandingly to the prayers of others.

Then came as interesting and as varied a fun program as one could ask for, the entire family participating—piano selections from the 8-year-old, dances from each girl, a clown tumbling act from the 4-year-old and stories from the parents. The 4-year-old prefaced his tumbling act with this couplet:

"As I watch the rising sun  
When the day has just begun,  
I am thinking of the love  
That comes to me from God above."

The daddy's story was followed by ice cream. Then one of the visitors was asked to give the closing prayer. As he arose to do so, the 3-year-old daughter marched over in front of him and said, "No, it's my turn." Then with bowed head and folded arms she gave a beautiful closing prayer without a word of prompting. Her 4-year-old brother said after it, "Mommie, she prayed for some things that belong in the opening prayer."

How early should a child be taught to pray?

In this particular family Heavenly Father is just as real, just as personal, just as protecting, just as friendly and helpful and loving as their earthly father. What an anchor line of faith is being built in these tender young hearts!

# Make It Easy For Them To Believe\*

By Elder Matthew Cowley



Photo by Hal Rumel

*Their faith is great. It is easy for them to believe in the story of the Great White Savior. Let us not disappoint them and cause the Lamanites to ask, "How long are you going to stay?"*

**V**ERILY, He has risen. Not only did He rise from the tomb in the Holy Land, but He has risen in the hearts of the Latter-day Saints in all parts of the world.

I was thinking, as I witnessed the demonstration of our Navaho friends, how we have neglected these relatives of Samuel the Lamanite. On the islands of the Pacific we have had missionaries continuously, except during wartime, for more than a hundred years. We now have more than 30,000 members on those islands. They are relatives of these fine people.

But we have not been so interested in the work among these people in our own country as we have been in those people in the far-flung areas of the Pacific. The other day

in a temple I heard a mission president report that there were distributed in his mission last year 23,000 copies of the Book of Mormon, 23,000 copies of the history of these people, our people. I wonder if there have been 23,000 copies of the Book of Mormon—of their story distributed to them in all the history of the Church.

Soon after the organization of the Church the Prophet Joseph sent missionaries to the Indian people. Four or five different times we have started missions among these people only to stop the work. Now, when we go among them and tell them we have come to bring back to them their story and their blessings, they ask us, "How long are you going to stay?" It is like the

story of Al Hafed and his diamonds; we go all over the world in search of these diamonds, and we have them right within our own environs.

Let us keep the missionaries among the Indian people. I have never seen a missionary yet who labored among these people and did not love them. Their faith is great. It is easy for them to believe in the story of the Great White Savior, in the story of His birth, in the story of His resurrection. I would like to see some of our Polynesian friends come from the islands to labor among their relatives here on the American continent.

The Lamanites are a wonderful people. There is much they can teach us. They have a fine culture. They dress modestly and beautifully. I have been on the reservation, and I have seen these fine Navaho women walk from their hogans—maybe four or five miles in the desert dust to a trading post. But when they go to a trading post, even though they may not pass another soul upon the road, they are beautifully dressed in the finest they have—their beautiful velvets and their fine adornments of silver and turquoise.

Among the Hopi Indians I have learned some fine lessons in culture. When the Hopi Indian comes home from a hard day's work and enters his home, he is met by his wife. The first word she says to him is, "Es-quali" (thank you). In other words, "Thank you for your labors of this day in working for the sustentation of your wife and your children." Now I suppose our wives when we go home after a hard day think,

\*Address given at the semi-annual conference of the Deseret Sunday School Union, Sunday, April 5, 1953 in the Salt Lake Tabernacle.

"Thank you," but I wonder how many of them say, "Thank you" when we enter the door.

In the Polynesian language there is no filth. You cannot take the name of God in vain in any of the Polynesian languages. I doubt if you can do it in the Indian languages.

I think Polynesian may have been the language which was spoken in the Garden of Eden because there is no filth in it. If you translate English filth—and there is a lot of filth in the English language—into one of the Polynesian languages, in the process of translation it is cleaned up, and when it gets into their language, there is no filth in it at all. The worst thing you can say in the Maori language is "Go boil your head!" How God loves people who cannot take His name in vain. He loves those who can take His name in vain, but who do not.

I don't know what tribe of Israel the Japanese people belong to, but they have in their veins the blood of Israel. When they bear their testimonies—when they have submitted to the impact of the Gospel and its regenerating influence—they are melted down until they are filled with emotion from the crowns of their heads to the soles of their feet.

Regarding temples, we are pushing the boundaries of Zion across the earth. We should one day have a temple in Japan. They know a little about our temple rites. At some of their places of worship they take a little panel of wood with the name of an ancestor on it and immerse it under water. I hope the day is not too far off before these people themselves can go down into the



Painting by McGahey.

*Joseph Smith preaching the Gospel to Lamanites at Nauvoo.*

water and be immersed for their ancestors.

What would be the value of the Gospel if there were no story of the resurrection? If we could not say and cry out to all the world, "He has risen!" we would just become another sect. But we can say that. We have not broken the covenants. We have not changed the ordinances. We have the Gospel in its pristine beauty and fullness.

I have heard of worship rites among the natives of Polynesia similar to our temple rites. Some Indian ceremonial rites, also, are similar to our temple rites. But in the Restoration we have the fullness. We know that there are fragments of truth in the rites of other associations, in other organizations, in college fraternities; some of these rites we have in our temples. Fragments of truth are in the Masonic Order; fragments of truth are in other churches.

But in the Restored Gospel, we have the fullness; all of the rites.

When we go into the holy temples, we shall think of our dead. There we shall work for them.

One of the last promises of the Master was to a thief—a thief who wanted to be remembered—who was being justly punished for his sin. When he plead with the Master to remember him, what did Christ say? "Today thou shalt be with me."

When I go into the temple, I take the name, generally, of a Polynesian

because I know he will always accept it. As I go in, I say to that departed brother, "Today thou shalt be with me." And he receives the blessings and their fullness.

Oh, He has risen, of course, in this dispensation! He is risen as He said! Do we appreciate the risen Lord? Do we appreciate His forerunner, John? As I think about the Maori people, I remember when I first read the Maori Bible, and came to the name of John. There I read his title. I wondered where they got it. Where did they get that name in the Maori Bible? The Maoris have a word for baptize; they have a word for immerse.



Courtesy of Standard Pub. Co.  
"... Jesus ... was baptized of John ... (Mark 1:9.)



Similarly, a convert is baptized by one having authority.



Photo by Frank T. Jensen.

*Ray Maka Pawiki, a cultured Hopi investigator, reads of his people in the Book of Mormon.*

Those early Christians, who translated the Bible into the Maori language, did not want to put that word in the Maori Bible because they knew that if they did then they would not be able to sprinkle the Maori. They knew Maoris would not permit it. And so they put a word in that has no reference whatever to baptism, and they call John, "John, the Hanger," not "John the Baptist," but "John the Hanger" — "Hone Kai Iriri." "Iriri" means to hang as a picture on the wall; and so when the Maori reads the Bible, instead of reading John the Baptist, he reads, "John the Hanger."

Yes, brothers and sisters, he is not John the Hanger; he is not John the sprinkler; he is not John the pourer. He is John the Baptist, John the Immerser. And He who started His ministry by submitting to the immersion taught by John wound up His mission after the resurrection by enjoining His disciples to go into all the world and teach the Gospel. "He that believeth and is immersed (using the English translation for baptize) shall be saved; but he that believeth not shall be damned." He never said, "Go ye into all the world and sprinkle and pour." He said "immerse." Thank God for the restoration of this Gospel in all of its beauty and purity.

God grant that in this great Sunday School service we may teach these children. I've enjoyed the few cries here from babes—typical of the Sunday School, isn't it? They *should* be here. For we have a Nursery Class, and from the cradle to the grave we have our people in the Sunday School. God bless those who labor in this wonderful organization, this auxiliary.

Before I conclude, may I say that

this night I have felt near our beloved brother, John A. Widtsoe. As I heard these people from Europe singing these hymns, I was thinking of him. I could see him smile. I could feel of his genial personality. I could see in panoramic vision the life of that man born in faraway Norway who came to this country with a widowed mother and a brother; and because of the energy, the ambition, the industry of that mother, he and his brother became great educators in this country.

But I think of him most as a servant of God, a humble man believing in the Gospel of Jesus Christ and a man in whom there was no guile, and whose faith was never contaminated nor tarnished by his knowledge of science. I pray that God will bless his memory in the

hearts of all of us—and also Brother Milton Bennion's.

Brother Bennion was a New Zealand missionary, you know. Many years ago, he taught a little school in what we call the Great Barrier Island down in New Zealand. We've started many of the schools there. They have developed now into public and government schools. He was one of the first teachers. And I thank God that President McKay is now directing the establishment of schools in all those islands.

I hope the day is not far off when we can have schools among the Indian people, when they can grow in an understanding of the Gospel under the tutelage of bearers of the priesthood and good sisters in the Church. God bless us all, I pray in the name of Jesus Christ, Amen.

#### THE CHURCH IN THE PRESENT DISPENSATION

Compiled by Gretchen Schreiner

ELEVEN questions are listed below. You select the correct answers, then place the key letters in the blank spaces. When all the spaces are filled with the correct key letters, the vertical line will spell out an important name in church history. To give you the idea, the first answer is shown.

"We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law." Which Article of Faith is this?

J ..... (I) The eleventh  
..... (J) The twelfth  
..... (K) The thirteenth  
..... (M) Religion  
..... (N) Belief  
..... (O) The science of God

What is theology? ..... (R) Nine  
..... (S) Ten  
..... (T) Eleven

Joseph Smith was the fourth child in a family of how many children? ..... (E) 1823  
..... (F) 1826  
..... (G) 1829  
..... (H) 1830

The angel Moroni visited Joseph Smith first on September 21 of what year? ..... (P) 1830  
..... (Q) 1840

The Church in this last dispensation was organized on April 6th of what year? ..... (F) Twenty-six  
..... (G) Sixteen  
..... (H) Six

There participated in this organization how many persons? ..... (S) Oliver Cowdery  
..... (T) Martin Harris  
..... (U) Hyrum Smith

Elijah the prophet appeared in the Kirtland Temple to Joseph Smith and to what other person? ..... (L) 250 A.D.  
..... (M) 400 A.D.  
..... (N) 650 A.D.

Moroni buried his record in the Hill Cumorah about what year? ..... (I) 1829  
..... (J) 1830  
..... (K) 1840

John the Baptist conferred the Aaronic Priesthood upon Joseph Smith and Oliver Cowdery May 15th of what year? ..... (S) 1825  
..... (T) 1829  
..... (U) 1835

The Melchizedek Priesthood was conferred by Peter, James and John in June of what year? ..... (F) Epistle to the Ephesians  
..... (G) Epistle of James, second chapter  
..... (H) Epistle of James, first chapter

The scripture: "If any of you lack wisdom, let him ask of God" is found where? ..... (I) 1 Cor. 1:10  
..... (J) 1 Cor. 1:11  
..... (K) 1 Cor. 1:12  
..... (L) 1 Cor. 1:13  
..... (M) 1 Cor. 1:14  
..... (N) 1 Cor. 1:15  
..... (O) 1 Cor. 1:16  
..... (P) 1 Cor. 1:17  
..... (Q) 1 Cor. 1:18  
..... (R) 1 Cor. 1:19  
..... (S) 1 Cor. 1:20  
..... (T) 1 Cor. 1:21  
..... (U) 1 Cor. 1:22  
..... (V) 1 Cor. 1:23  
..... (W) 1 Cor. 1:24  
..... (X) 1 Cor. 1:25  
..... (Y) 1 Cor. 1:26  
..... (Z) 1 Cor. 1:27

(For answer turn to page 256.)

In every class there are those youngsters who depart from accepted standards of behavior. Dannie was one until . . .

By Howard R. Driggs\*

DISCIPLINE that lives and lasts comes from *within* not from *without*. How to create conditions wherein the pupil feels *impelled*, not *compelled*, to think, to act for his own and the common good is ever a problem in teaching.

There is no patent solution. What to do in each of the varying situations that arise with different boys and girls—every one of whom may give difficulty at times—each teacher must decide.

I recall a teacher training school carried on for a time about fifty years ago in Cedar City, Utah. Our late Milton Bennion had charge of the higher classes. The writer conducted what today would be called the Junior Sunday School. Because of limited assembly rooms, the two divisions met separately for opening exercises.

#### A Pupil and Discipline

On the Sunday we took over the assignments, I entered the room where the younger pupils had gathered. Suddenly a blinding flash struck my eyes. It came, I quickly found, from a pocket mirror in the hands of a mischievous 10-year-old boy. He was having a merry time with it that bright morning.

"Young man," I said a bit sternly, "take your seat at the front of the room."

He looked at me impudently, but did not obey. Quietly I went to him, gripped his coat collar and led him out of the room into the hallway. His smartness vanished. "I'll be good! I'll be good!" he exclaimed.

"Yes, Dannie, I know you will," was the response. "You are going to be one of the best boys in the school.

\*Professor emeritus, English education, New York University; president, American Pioneer Trails Association; author of many books including *The Master's Art*; for many years a member of the New York State General Board and now a teacher of 11-year-olds in Queens Ward Sunday School, New York Stake.



## WHAT ABOUT CLASS TROUBLEMAKERS?

I need you to help me keep order." "I will, I will," he promised.

We shook hands, and he went back to his seat. The other pupils had watched with wondering eyes as we left the room. They never knew what happened between us. Dannie and I were pals after that. He would meet me on Sunday morning and ask to carry my books to school, and he was a real force for good. Several other pupils inclined to mischief soon were helping to keep our group a quiet, happy one.

This plan of enlisting leaders among boys and girls to take some responsibility for keeping things in line, I learned from my Mother. She was a pioneer teacher doing the work while father was on a mission in England. At the time she was a

rather frail young mother. It was a serious problem she faced in leading the husky lads in her class—and girls too—into better ways of life.

"How in the world do you manage the big fellows, Rosalia?" a neighbor once asked.

"Oh, I choose the leaders—those who might give some trouble—and make them my 'monitors.' They take care of most of my discipline problems. That gives me time to prepare so that I can make the lessons interesting. It isn't always easy, but we get along rather well together."

In her school, and in our home Mother, a natural leader, won confidence and cooperation. She knew that happiness comes when everyone helps.

Right now, it is my privilege to

lead a small group of eleven-year-old boys and girls of Queens Ward, New York Stake, in a study of the Bible. They are just like other pupils of this age over the country—full of activity. My business is to guide their actions along the right channels.

Our aim is to let everyone in the class make his or her contribution to the work every Sabbath. Each has an inexpensive loose-leaf notebook for keeping maps, pictures, clippings about the Bible from papers and magazines. Interest is rising in finding new things than link the Good Book with life of today. Sometimes it is a current cartoon which can be understood only by knowing the Bible story back of it. Often there is a news clipping on the Holy Land of today or pictures that bring the stories to life for us. The pupils are helping make their own books and sharing what they find with the others of the class.

Not all is sunshine, however. We had one little problem recently when the assistant superintendent asked for a boy and a girl to give the 2½-minute talks. It happened that only one boy was in the class. He rather tartly said, "I gave the talk last time. I don't want to do it."

"Just think it over, John," was the advice.

As he was passing out with the others for closing exercises, he muttered, "I won't do it."

Calling him to me, I said, "You know, my boy, we have no 'don'ts'—'won'ts'—and 'can'ts' in our class. These talks give a precious opportunity for boys and girls to express their own thoughts to help others. I know you had your turn last time, and you did well. You were glad you did, weren't you?"

"Yes."

"Well, tell me what to do. We don't want our class to fall down, do we?"

"Maybe I can get Stephen, who couldn't be here today, to give the talk. I'll try. If he can't do it, I will."

"That's the right spirit, my boy."

#### Natural Tendencies

One of the old ideas held by some folk, was that children are born with a natural tendency towards badness. The opposite, I believe, is true. There is innate goodness in every child. Our work is to discover and develop it.

They need guidance, correction, even reproof at times. Yet all this is done with lasting good if the

child's inner feelings are respected—if we do it with fairness. A sense of justice begins early; it should be carefully cultivated.

Boys and girls generally like to be set straight. They do not as a rule resent discipline rightly administered. Nothing pleases them more than to take part in helping keep their class record bright. They want appreciation, too, for the good things they do.

What is needed to promote the central objective of the Sabbath School and every other organization devoted to implanting an active love of the Gospel is *better disciplined teachers*. This is said humbly with direct reference to every one of us, and with appreciation for the devotion of all who give of their time, their talents and their testimonies to furthering the work of the Master. Yet each one in the service will freely admit that with a little self-discipline we could get richer returns.

#### A Pattern for Preparation

An outstanding teacher in a Sunday School was recently asked the secret of his success. "Well," he said, with a twinkle in his eye, "my worst trouble at first was with myself. It took some self-discipline to establish a few helpful teaching habits. At the beginning, I'd wait until Sunday morning to prepare the work for that day. It amounted generally to glancing through the outline and hurriedly reading the text. The result was a bookish lesson—with little cooperation from the pupils and little joy for any of us. That plan had to be changed.

"My practice now is to begin the preparation for the work on Sunday afternoons. After dinner, while the lesson of the morning is still vibrant, I sit down with my outline and the scriptural references. Then I think through what to do the next Sunday morning. That is not only a look ahead, but a good start to keep me alert through the whole week for other materials that will brighten and enrich the work. It is surprising how many excellent materials will come. Illustrations from nature, pictures, passing thoughts to jot down in my pocket notebook, apt stories, all of value in giving life to the lessons.

"One other thing vital to success, is never forgotten—the boys and girls in my class. I keep them in my mind and heart and enjoy thinking of them as individuals and planning

how best to bring them actively into the game with me. Often I meet one or more of them. We exchange greetings and share bits of news. Before the next Sabbath comes, I am prepared mentally and spiritually for the leadership I am privileged to give. It takes more than a hurried reading of an outlined lesson, you know, to prepare gospel lessons that will live in those you teach," he concluded.

## GOING THE SECOND MILE



THIS is the story of a teacher who has truly gone the second mile in teaching. One who does not limit her preparation to a hurried Saturday night, but has the objective of her Sunday School lesson constantly in mind, and gleans each day something that will benefit her class.

Her enthusiasm has increased with her experience. Over the period of the last 20 years, as teacher in the Raymond First Ward, Taylor Stake, she has never been late, and never been absent without a substitute. Since 1943 she has also worked on the Taylor Stake Sunday School Board.

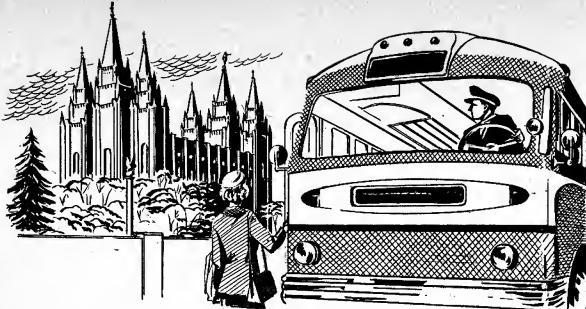
She prepares daily for lessons months ahead by saving every article or picture relating to the Gospel and our way of life, from every magazine or paper that comes into her home. She files these away in drawers. When she prepares her lesson she goes to her wonderful fund of information. Scrap books are her specialty.

This teacher carries her materials for class in a brown bag. One little boy told his mother one reason he liked Sunday School so well was because he never knew what Sister Litchfield would pull out of her brown bag.

She follows her boys' and girls' progress with interest. When they grow up and are called into the mission field she has a dinner party for them at her home.

This teacher's work is never done. She carries her teaching into everyday living.

—Norma Smith.



*Modern Faith-building Stories*

## A Bus Ride to Happiness

By Harold Lundstrom

A large tourist group broke up inside the Tabernacle and started for the next point of attraction outside on Temple Square.

A little, dark-haired woman slipped up to Mrs. Rose B. Valentine, the guide, and said:

"I'm sorry I can't complete the tour. I have to leave now so that I can catch my bus for San Francisco. I do want to thank you for what you have told me about your church."

"Please take time before you leave the grounds," Mrs. Valentine answered, "to stop in the Bureau of Information by the gate and ask for the literature that I would give you if you could complete the tour with us. And then, please, take time to read it."

The incident was completely forgotten by tiny Mrs. Valentine who has the distinction of being Utah's first woman dentist. Then one day six months later a letter came.

"I am happy to tell you," Mrs. Valentine read, "that I am a Mormon! My mother and I have recently been baptized members of the Church—all the result of the literature I picked up at the information desk as you told me. When you bore your testimony in the Taber-

nacle to our group that morning, your countenance just glowed. I knew I could never forget it."

Further correspondence between Mrs. Valentine and her new-found convert friend, Miss Marie M. Marazzi, pieced the entire story together.

After Miss Marazzi had picked up the literature and climbed aboard her San Francisco-bound bus, she read every word in the tracts. She was impressed with what she had learned, both on Temple Square and from the tracts. She asked others on the bus if they were Mormons. She sought information from everyone who claimed to know anything about the Church.

When her vacation was over and she was back at her home in New York City, she traced down Church missionaries, and wrote to the Bureau of Information asking who her guide was and how she could be reached. She gave the date and time of the tour and identified her guide as a "woman dentist." The bureau easily supplied the information.

Since Miss Marazzi's conversion, New York Stake has probably had no more faithful and enthusiastic

worker than this kindly woman who was born in Rome, Italy. She has given prodigious service in a dozen assignments in her ward and stake, including a stake mission. For her outstanding work as the New York Stake Sunday School enlistment officer, Miss Marazzi was given Church-wide attention two years ago in an article in the November, 1951 *Instructor*.

Her ambition now is to be called on a mission to Rome, Italy and there bring the message of the Restored Gospel to her kindred.

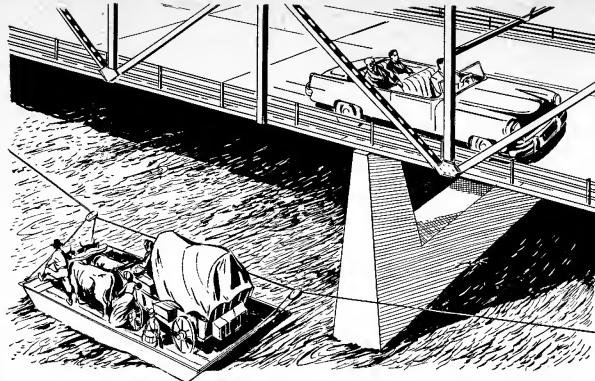
Time was when on her first visit to Utah Miss Marazzi did not know a person in the intermountain area. Now when she visits in Utah and Idaho, she has dozens of friends in practically every county, most of them former Eastern States missionaries.

The same bright countenance which she observed—and as thousands of other Temple Square tourists have witnessed in queenly Mrs. Valentine, Miss Marazzi now radiates herself. In fact, only recently while on an elevator at Lord & Taylor (large New York department store) where she holds a top position, a company executive commented to her, "Miss Marazzi, how do you account for your continual and infectious happiness?"

"It's because I'm a Mormon," she said, proudly, "and the Gospel of Jesus Christ just keeps me happy!"



Rose B. Valentine



*The first mob-driven Pioneers crossed the river on the ice, but later parties were forced to try every method they could devise. Over a century later, the Mormon people crossed at the same spot as honored guests.*

FIVE score and seven years ago, a persecuted and driven people, consisting of thousands of men, women and little children, wended their tortuous way, in the severity of wintry weather, from their homes in Nauvoo, Illinois, across the sparsely settled plains of Iowa and halted on the eastern shore of the Missouri River.

With the material available they put together crude ferryboats for transporting themselves and their belongings to the river's western shore. There on a hill with an excellent view of the surrounding country the weary pilgrims stopped and built temporary shelters. They named it, "Winter Quarters."

This new location of the people was not a pleasant one. Roughly hewn log cabins, adobe huts and holes dug in the sides of the hill were their homes.

Due to insufficient food, clothing and shelter, over six hundred of their number died and were buried there during the succeeding few months.

Such was the condition of the Mormon people, outcasts from their beautiful city of Nauvoo, during the winter months of 1846-47. J. H. Buckingham, son of the founder and publisher of the *Boston Courier* and a visitor at Nauvoo in 1847, wrote, in an article published in his father's Boston newspaper at that time, the following opinion concerning this people:

*"The history of the rise and prog-*

*ress of the Mormon delusion, of the causes of their downfall, and the means of their extermination—for they are now a race exterminated—will be, if it should ever be written, a romance of thrilling interest . . . If Governor Ford had had firmness and moral courage enough to do his duty and sustain the laws, which he pretended, and, I believe, intended to sustain, the race would not have been driven away by mobs to die of starvation and disease, and of grief."*

But little did the historians of that day realize that this people, despoiled of their homes and property, and driven in midwinter out into the bleak and uninhabited plains would yet "find the place which God for us [them] prepared, far away in the West" and would once again arise triumphant.

At the recent dedication of the Mormon Pioneer Memorial Bridge at North Omaha flowers were in bloom, the sky was azure blue and the velvet lawn that covered the hill at historic Winter Quarters was most inviting. Such was the contrast. A great concourse of people was in attendance, many of whom were descendants of pioneers who had lived and had their homes on that very terrain when it was bleak and dreary and the scene of untold misery.

As the historic growth and development of the Church was portrayed in song and pageant, the truth of the immortal words of the poet became apparent:

# TRUTH DID RISE!

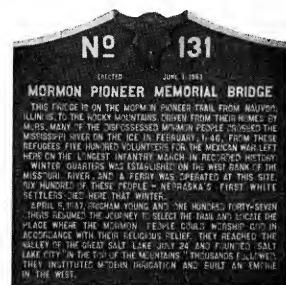
*By Nicholas G. Morgan, Sr.*

*"Truth crushed to earth shall rise again  
Eternal years of God are hers  
But error wounded writhes in pain  
And dies among its worshippers."*

*—Anon.*

In a grandstand near the west entrance to the great, three-and-a-half-million dollar bridge, sat President David O. McKay and others of the General Authorities. By their sides sat Governor Robert B. Crosby of Nebraska and Governor William S. Beardsley, of Iowa. Each spoke feelingly on the bridge that would bind the two states closer together and each paid high tribute to the Mormon people. Governor Beardsley declared, "I say to you churchmen that we have a sincere appreciation here in the midwest of your great contributions, not only spiritually, but to the cultural, industrial and educational development of America."

Thus, a cycle has been completed. The Mormon people, who had been driven across the Missouri River as outcasts before a state-condoned, murderous mob in 1846, rode over a multimillion dollar bridge at the same site as guests of honor in 1953. Truth crushed to earth did rise again!



*Memorial plaque at new bridge.*

**E**ditor's Note. If you have a question on Sunday School procedure, submit it to your stake or mission superintendency. If this superintendency would like more information regarding the query, then it should be directed to: Question Box, *The Instructor*, 50 North Main Street, Salt Lake City 1, Utah.

Question Box

## At What Age Are Teacher Trainees Called?

### Teacher Training Age?

**Q.** *The time is approaching for organizing pre-service teacher training classes. How old should one be to be called by the bishop to participate in this class?*

—Woodruff Stake.

A. On page 59 of your *Sunday School Handbook*, you will notice that the Sunday School superintendency should recommend to the bishop names of prospective teachers "who have completed the Sunday School courses through the Gospel Message department." The Gospel Message courses are No. 17 "Good Tidings to All People" and No. 16 "The Gospel Message." Usually Sunday School members have reached twenty years of age when completing these courses. Of course, many older people in the ward will no doubt respond to a bishop's call for teacher training—to prepare for teaching assignments in one of the organizations of the Church.

If the class comes during the worship service or on some weekday evening, students may be called from Course No. 16, "The Gospel Message," and can go to that class afterwards.

• • •

### From Australia

**Q.** *In times past, Sunday School teachers have been known to distribute verses of scripture printed on cards with ornamentation such as birds, animals and flowers. These cards are often published by other churches and are available at supply stores. Sometimes teachers adopt the additional practice of pasting the cards in a notebook, the property of the child. Do you have any objection to such practices?*

—Australian Mission.

A. There is no objection, provided, of course, the Bible pictures are in harmony with teachings of

the Restored Gospel. Care should be taken to be sure pictures do not portray such things as angels with wings. Sunday Schools of our Church are encouraged to stress the memorization of scriptures at all age levels. Knowledge of scripture is most helpful to missionaries.

• • •

### Nursery Age?

**Q.** *Is there a beginning age limit for children to attend Junior Sunday School? Also, would it be advisable for children and babies to visit in their parents' class until they reach an age where they could enjoy the lessons and other activities of the Nursery class?*

—Cache Stake

A. There has been no fixed age at which children are to begin attendance in the Nursery class. Children are accepted whenever their parents and Junior Sunday School teachers feel that the tots are old enough to participate. The age is generally approaching three years. To encourage parents of babes-in-arms to attend Sunday School and other meetings, some wards have set up a "crying" room where these babies can be looked after while their parents attend meetings. We commend this plan, which allows parents' attendance and eliminates disturbing noises of babies during lesson discussions. The room may be equipped with cribs and attended by women called by the bishopric or Sunday School superintendency.

• • •

### Sharing Library

**Q.** *The Primary organization in our ward would like to share the use of our Sunday School library. What should we do?*

A. By all means let the Primary and other organizations in the ward or branch—share the use of

your library. However, be careful to see that there is one general librarian in charge, a lock on the library door and that all materials are checked in and out through an established system. A library serves its full purpose when it is a ward library, not just a Sunday School library.

• • •

### Off the Beam

**Q.** *We have a marvelous teacher in one of the classes in our ward. He has a great following. He is always prepared. But he does not follow the outlined course of study. He has developed a course of his own choosing. What should we do?*

A. In the spirit of kindness, the superintendency should meet with him, explaining that Church leaders would like every class to discuss the lessons outlined by the General Board. This does not mean that these lessons should be followed paragraph by paragraph. Certainly, plenty of room is left for the teacher to enrich these lessons with interesting, faith-building material of his own choosing. The superintendency might explain the difficulties resulting from a non-conforming course. The same course subject may be the prescribed one for the same class the following year. Then too, without a regular course there is the greater danger of teaching information that is not in harmony with the Restored Gospel.

All of these things should be explained in kindness to the teacher. Then the choice might be put to him. It is the policy of the Sunday School of the Church to follow the prescribed course. If this is made clear to the teacher with tact and kindness, in most cases, he no doubt will conform. If he still chooses otherwise, of course there is no alternative but to appoint a new teacher, approved by the ward bishopric or branch presidency.

## They Came Again and Again

Conducted by Wallace G. Bennett

### Inspires Teachers

STAKE boards and ward superintendencies wondering how to go about setting up their teacher training program could well follow some of the procedures used with such success during the past season in Orem Stake, Wilford D. Lee is the stake teacher trainer.

Separate pre-service and in-service programs are conducted. The pre-service training consists of a two-hour class every Sunday morning. There, the prospective teachers are taught to understand children and to understand the fundamental principles of teaching.

Those actually teaching were eager for training. For two hours every Friday evening teachers crowded into the Sharon Stake seminary building to study child development. The attendance built up to over 60. The fact that they came again and again for this two-hour class on a night when many other activities conflict is a testimony to their enthusiasm and interest in Sunday School work, and in the ability and contributions of Brother Lee.

Another phase of the in-service training has been a one-hour methods class for those who have completed the pre-service training and start out as inexperienced teachers. Under the direction of the teacher trainer and stake board members, the new teachers prepared the lessons to be taught the next Sunday.

Still another training device was a series of stake-wide projects, put into operation by the local superintendents. Surveys were made on classroom facilities, objectives, study methods, and the success of Sunday School work.



The classes Brother Lee teaches in the wards and stakes are an outgrowth of religious education classes he teaches at Brigham Young University, where he is an assistant professor of English.

LeRoy L. Ross, Orem Stake superintendent, reports that over 200 people participated in the teacher training program during the past season.

• • •

### Bible Becomes Visual Aid

THE success achieved by Dorothy Anderson, teacher of course No. 11, "Ancient Apostles," in Idaho Falls Fourth Ward (North Idaho Falls Stake) deserves mention. Stake Superintendent D. Ross Hale writes that being well prepared is her success. The Bible is her main visual aid—she has eight *Dorothy Anderson* to ten Bibles in class each Sunday and uses them skillfully. Verdean Bodily is ward superintendent.

Coltman Ward in this stake has an average attendance of 75 per cent of its population in Sunday School each week. The past few months this ward's attendance at faculty meeting has been 89 per cent. Ephraim Stucki is ward superintendent.

When Vernon S. Johnson, a former bishop, was chorister of the Fourth Ward, he took a keen interest in teaching the young people how to lead singing in Sunday School. Many have been trained over the years. Missionaries especially appreciate this training. After Brother Johnson was called to the high council, Beth Chandler took over the chorister class. She uses



two pupils each Sunday to assist in directing the singing.

• • •

### Conference Converts

AT a special baptismal service held recently in Brigham City, several of the Navaho Indians who were on the Sunday School conference program in April were baptized into the Church. They had been previously listed as LDS on the school records but had not been baptized.

Of the 14 baptized, those who participated on the conference program were Tulley Gray, Kayenta, Arizona; Frank Freeland, Cameron, Arizona; Sandy Nez, Gallup, New Mexico; Helen Sellers, Gallup, New Mexico; Lorraine Singer, Gallup, New Mexico; and Jessie Yazzie, Kayenta, New Mexico.

At the Intermountain Indian School there are about 2,300 children. Of these 107 are listed as LDS. Many of the 107 have not been baptized. If they are under 18, as most of them are, they must have written consent of their parents or guardian before they can be baptized. But many of their parents cannot read or write.

There is much work to be done among the sons and daughters of Lehi.

• • •

### Composes as Contribution

HILDA SESSIONS ATWOOD makes a real contribution as Junior Sunday School music director in the Murray Stake. She has arranged music to accompany the memory gems used in Junior Sunday School. She has composed music to accompany sacrament gems. In doing this she has helped children



become interested in the spiritual services. Her arrangements and compositions have been sent upon request to wards and branches of the Church in Oregon, Idaho, Montana, and Canada.

She studied under the late Prof. J. J. McClelland and has participated in Church music activities since she was a young girl.

\* \* \*

#### Investigators' Class Clicks

**R**AY M. HADDOCK is teaching an investigators' class in the Studio City Ward of San Fernando Stake which really helps the stake missionary effort.

The average attendance ranges from 35 to 45, of which about half are nonmembers of the Church. Two of these investigators have been baptized since the class started. *A Marvelous Work and a Wonder* by Elder LeGrand Richards is the basic text.



Ray M. Haddock

Brother Haddock studies the books the Church has issued on teacher training. He spends between five and ten hours each week preparing for his Sunday class.

He feels the importance of keep-

ing the classroom comfortable at all times. Those enjoying the discussions do not face the bright windows. Proper heat, light, and ventilation are provided.

Brother Haddock writes, "For the many classes I have held in homes as well as Church, I have made a portable pulpit so that all of the instruction material is available at the proper height for teaching. Also, a portable easel and blackboard and flannelboard so that visual aids can be made a part of our work. Many times when members have been ill or unable to attend we have been able to keep them up to date with our discussions by the use of tape recordings which we are able to make of our discussions. We also attempt to have duplicated outlines of our discussions for distribution at the end of each discussion period."

\* \* \*

#### New Innovations Accepted

**N**ANCY HARENBERG, Junior Sunday School coordinator in Forest Dale Ward, Granite Stake, has a record of being first in many things.

She was the first in her stake to have an organized Nursery room that had toys and other teaching aids. She was the first to have a Parents' Day program. This is in October, and does not interfere with Mother's Day and Father's Day programs.

"Her Sunday School runs as smoothly as the clicking of a clock," according to Tessa Roberts, Granite Stake Junior Sunday School coordinator. Each child is greeted at the door, making him or her feel welcome and a real part of the Sunday School.

The children get ready to stand to sing when she holds up one finger. Every eye is on her hand waiting for the other finger to go up, which means that the children should stand. These easy rules retain wonderful order.

**I**f there is a particularly outstanding performance in some phase of Sunday School work being done in your stake, ward or branch please report it to Wallace G. Bennett, who should be addressed: Wallace G. Bennett, *The Instructor*, 50 North Main Street, Salt Lake City 1, Utah.



Miss America, 1952, Colleen Hutchins

## What Latter-day Saint Sunday School Teaching Has Done for Me

By Colleen Kay Hutchins\*

WORKING with children in Sunday School is a two-way road with the teacher getting just as much or more out of the class as the children. My years as a teacher in Sunday School were most rewarding to me. They clarified my knowledge of the Gospel and strengthened my convictions that the teachings of the Church point the way to a good and productive life.

It is a thrilling experience to work with children and to feel that perhaps one's efforts may help them in getting the right start toward a way of life that offers lifelong enjoyment and interest, strength, courage to meet difficulties, and, above all, unselfishness.

One of the things which I learned has been expressed so beautifully

(Concluded on following page.)

\*Acclaimed Miss Utah of 1951 and Miss America of 1952, few members of the Church gained so much favorable publicity as did Miss Hutchins. This outstanding woman as Miss America upheld the standards of the Church with such sincerity and sweetness that every Latter-day Saint can't help but feel a warm glow inside when she is mentioned. In confirmation of her belief in the Word of Wisdom, she would politely decline with a warm smile when anything stronger than Postum was proffered.

"I have never had any embarrassment whatever in sustaining my convictions," she writes. "People in various cities and countries I've visited have been very much interested in my religion. I am always happy to explain what distinguishes the Church from other religions."

Recently at the Eastern States Mission Home of the Church, she married Ernest Vandewege, a professional basketball player and a medical student at the University.

The above selection was written especially for *The Instructor*, based upon her experiences as a Sunday School Teacher.



# I Turned My Back on Buddha\*

By Chicko Nishimura Okazaki

**L**IFE, the philosopher said, is produced without a rehearsal; it is an adventure, a discovery and a training. Thus it has been with me, for I was trained in the ways of Buddha, yet I have experienced a great adventure, the discovery of Christ.

Ever since I had been a small child, I had beheld many apparent healings, castings out of "evil spirits," and attempts to prophesy the future by my grandfather, a Buddhist priest in Hawaii.

Sometimes a member of the church would come to the Buddhist temple believing a snake spirit was in her body, making her crawl around the room like a snake and hiss. Grandfather would follow and hit her with his rosary and mumble prayers. Within a short time, she would believe that the evil spirit had left her body, and she would act normal again. Seeing this, as a child of 11 years, it was natural for me to be a stalwart Buddhist.

Grandfather believed that one day he would take me back to Japan to learn the ways of the Great Buddha. But his hopes and desires were shattered because of two missionaries and the Gospel of Jesus Christ

of Latter-day Saints. When I heard the beautiful story of the Gospel, it became impossible for me to become a priestess in the Buddhist church, and I turned my back on Buddha.

The missionaries came to the school that I was attending to register students in a religious education program of the Mormon Church. Their message appealed to me, and I enrolled. Each Wednesday I attended and found more and more that I wanted to learn about this "new" church. Finally, I found myself involved in the activities of Sunday School, MIA, primary, sacrament meeting and in attending cottage meetings.

It was fascinating to hear about this Christian God who is a personal being, who is in form like a man, who hears and has spoken to man, who is merciful and kind, who is an exalted being, and one who is all-wise and all-powerful. In comparison, the Buddhist god I had known was so great that he covered the entire universe, yet so small that he could dwell within my heart. There was much confusion in my mind, and I wanted to believe in this meaningful, understandable Christian God.

As I studied and read the available literature about this new Church and its teachings, I found to my satisfaction that the Church believed in healings, prophesies, and the casting out of spirits. In

addition, there were many more concrete evidences of truth. At the age of 15, I decided that I would like to join this great Church.

It would be quite a job to get permission from my parents. After much coaxing, my mother consented, but she asked me to ask my father for final consent. I knew that my father would say, "No!" It seemed useless to ask him. So I ignored him, the head of the family, and was baptized without his permission.

When I told him that I had joined the Church of Jesus Christ of Latter-day Saints or the Mormon Church, the only answer he gave was, "Why did you have to join that Church?"

After this step it did not take him long to realize how much the Gospel meant to me and how it improved me as a person. He soon forgave me and was thrilled by the fact that I made up my own mind to join the Church. He and mother are both proud, now, that I am a Mormon.

I am certainly grateful for my life, unrehearsed though it may be, and I bear you my testimony that I know this work is true, and that only through the missionary system and their services is it possible for me to be standing here to express my appreciation of the Gospel.

\*From a 2½-minute talk presented at the semi-annual conference of the Deseret Sunday School Union, Sunday, April 5, 1953, in the Salt Lake Tabernacle.

COLLEEN KAY HUTCHINS  
(Concluded from preceding page.)

by the poet, John Donne, when he wrote, "No man is an island unto himself alone . . ." We are all pulling together to make happier lives, and only by working together, living and worshipping together, can we attain the community of spirit so much to be desired.

If families can live harmoniously, they will take some of the spirit of that living into their churches, schools, communities, and from there the spirit of cooperation can fan out into the larger groups—city, state and country. This may seem a big idea to come out of in-

dividual Sunday School classes, but the home and Church nurture the ideas and ideals which make for a full and good life. And certainly all will agree that only if all peoples can live together peacefully and harmoniously, will we have a completely adequate world in which to live.

# Her Pupils Teach!

By Wallace G. Bennett  
Photos by Ray G. Jones

"**C**LASS participation is the key to interest and learning," according to Mrs. Ella (L. H.) Stratford, whose class in the Monument Park Ward, Monument Park Stake (Salt Lake City) is really doing things with the "Leaders of the Scriptures" course this year.

Every class member has a manual. Every manual is studied during the week, and brought to class each Sunday. This can be verified by an unannounced visit.

At a recent class session at which 12 of the 14 girls enrolled were present, the girls completed a review of the Articles of Faith and

the Ten Commandments without a miss.

The girls are divided into two groups for question answering purposes. One member of each side keeps the score on the board. Sister Stratford's questions go into the

**E**ACH Sunday School manual is a treasure house of religious truth, and all the manuals put together are a vast reservoir of ideas and potential feelings about God and life and man.

—*The Instructor*, March, 1943.

review lessons as well as the current ones. Some of the questions are prepared by the girls themselves before class and brought to class written down. The quality of their questions indicates they have studied the lessons.



Ella Stratford

One girl drew from memory a map on the board of an area prominent in Bible times. It was detailed and accurate. Occasionally the girls have dramatic sessions in which they pantomime the characters they are studying. They regularly write missionaries from the ward in various parts of the world. The missionaries are invited to visit the class when they return home.

Shortly before his death, President George Albert Smith received the girls of this class in his home. They will always remember his kindly, interesting, and inspirational talk.

Sister Stratford believes that any time the teacher of the other class from the same age group is absent, any of her girls could conduct the class. "The girls like to participate," she says, "and I never have any discipline problems either."



Drawing from memory a map of Old Testament lands are: (left to right) Shirley Glauser and Sharron Mickelson. Anxiously awaiting their turn are: (left to right) Patricia DeBry and Carolee Thompson.



Showing their understanding of Elijah the Prophet, these girls pantomime the story. Jessie Claire Wagstaff portrays Elijah. Others (left to right) are: Judith Moore, Kay Dean Price, Sharron Taylor, and Pamela Pike.



## Their Plans Required Time and Distance

By Ramona W. Cannon

Narcissa Whitman

PICTURED for this month are two more sculptures by Dr. Avard Fairbanks, "The Discovery of Gold in California," and "Marcus Whitman." In both, the artist has caught the vast sweep and significance of the episodes they represent in Western history.

The sculptor with wide vision recognizes the destiny of this land "blessed above all other lands" and the part of the Latter-day Saints in this destiny, yet he still acknowledges the great contributions of others, like the Whitmans.

### "THE DISCOVERY OF GOLD IN CALIFORNIA"

THIS statue represents the discovery of gold, January 24, 1848, on the American River, where Sacramento is now.

About 150 members of the Mormon Battalion, needing vehicles and provisions to reach Deseret, agreed to build a gristmill and a sawmill for Capt. John A. Sutter and his manager, James W. Marshall. Working on the millrace, seven or eight miles long, Mr. Marshall and six Mormons discovered "color." Soon it was discovered in other places. The secret leaked out and people rushed in from all over America and Europe.

The Mormons panned for nuggets and dust after hours, off the limits of Sutter's claims, but they faithfully completed their promised work. Most of them came to Zion, seeking the "Kingdom of God" before material wealth.

The statue represents Marshall and a man of the Battalion, the man handing up to Marshall the nuggets he has scooped up. Their faraway looks show that they sense the far-reaching effects of this event.

Note the well-muscled arms and throats, and the anatomical exactness of the sitting figure.

(Cut out and paste on back of mounted picture.)

### Suggestions For Use:

The spiritual qualities suggested by these pictures can be applied to many lessons such as:

#### "The Discovery of Gold in California"

The great qualities of character of the men in the Mormon Battalion may be frequently used for comparison. These might be applied especially to:

COURSE No. 17: Aug. 30, "Willingness to Toil for the Fruits of Righteousness"; Sept. 6, "Placing First Things First." (As did the Mormon Battalion men.) Oct. 11, "Willingness to Forego Possessions on Earth for Treasures in Heaven." Oct. 18, "Prepared and Trustworthy."

COURSE No. 27: Sept. 6, "What Shall Endure?" (Great qualities of character endure forever.)

(Concluded on page 250.)

### "MARCUS WHITMAN"

MARCUS WHITMAN and his wife, Narcissa Prentiss Whitman, came from Rushville, N.Y. to Wailatpu, "the place of rye grass," near present Walla Walla, Wash., in 1836, as missionaries to the Indians. His medical training was the very best and her education was far above average. She had a talent for teaching and for mothering and possessed a beautiful soprano voice. The pair established the first American home on the Pacific Coast and were parents of the first white girl born west of the Rockies. Unfortunately, while still a toddler, the little girl was drowned.

In 1842-3 when the authorities threatened to abandon the mission and the government failed to realize the vast potentialities of "Oregon," Dr. Whitman made a 4,000-mile ride in the dead of winter, one of the great rides in American history, to plead for both. Particularly for success in the latter, our country owes him much.

In 1843 he led the first wagon train along the Oregon Trail, across the Rocky Mountains.

In 1847—the year of the coming of our own pioneers to Deseret—Marcus and Narcissa and a group of other whites were massacred by hostile Indians while Marcus was attending sick red men.

As a physician, agriculturist, explorer and patriot, Dr. Whitman was a great success. Narcissa mothered many children, among them seven whose parents were killed on the plains. Her dying thoughts were for the children who needed her.

"Marcus Whitman" is the contribution of the State of Washington to Statuary Hall in the Capitol at Washington, D.C. Dr. Fairbanks attended the dedication services in late May.

This is not "just another statue" to be placed in the Hall. David Lym, present architect of the Capitol, called it one of the most outstanding pieces in the entire collection. Two figures cannot be in one statue in the Hall, so Narcissa is not with her husband.

The figure of Marcus Whitman symbolizes the ruggedness of the West. In his right hand Dr. Whitman carries the Bible, his inspiration. In his left are the saddlebags in which he carried surgical instruments and homemade remedies as a "doctor on horseback"; also the plans concerning which he said, "My plans require time and distance." Rye grass is in the background.

(Cut out and paste on back of mounted picture.)









## Joseph Reunited with Family

By Marie Fox Felt

*"And Joseph said unto his brethren, I am Joseph; . . . your brother, whom ye sold into Egypt."*—Genesis 45: 3-4.

*"And Joseph made ready his chariot, and went up to meet Israel, his father, to Goshen, and presented himself unto him; . . ."*—Genesis 46:29.

WITH Joseph's servant, the eleven brothers returned to the palace of the great ruler of Egypt. When Joseph saw them he pretended to be very angry. He asked why they had taken his silver cup after he had been so kind to them. They replied that they had not stolen it; that perhaps a trick was being played on them. They begged to return to their homes and their families.

Joseph told them that he was willing to let them go home, all except Benjamin in whose sack the cup was found. He would keep him for his servant.

But the brothers could not leave without Benjamin. They had given their word to father Jacob that they would bring him back home unharmed. They must keep their promise they told Joseph, otherwise their father would die from grief. Then they told Joseph how Jacob, their father, had already lost one son whom he loved most dearly and that he could not now stand to lose Benjamin also. Then Judah asked Joseph to let him take Benjamin's place. He promised that he would serve Joseph faithfully all of his life.

Joseph was impressed. He was glad that Judah had changed since the day when he and the other brothers had sold him to the slave-traders. He knew now that they were sorry for what they had done to him. He therefore ordered everyone except the eleven brothers to leave the room so that he could be alone with them.

*"And Joseph said unto his brethren, I am Joseph; doth my father yet live?"* (Genesis 45:3.)

The brothers were so surprised that they hardly knew what to say. Joseph could see how troubled they were and so . . . he said, I am Joseph your brother, whom ye sold into Egypt." (Genesis 45:4.) Then he told them not to be sorry or angry with themselves any longer; that he was in Egypt because God wanted him to be. He was now able to save people's lives because he was prepared to feed them. He told them also that the famine would last five more years.

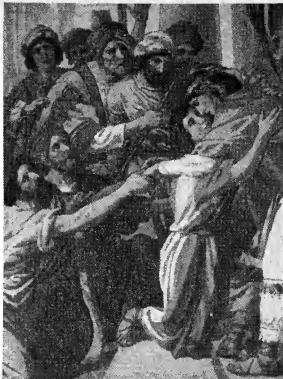
He asked them to hurry back to the land of Canaan and tell their father that he (Joseph) was alive and well. . . . Say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me . . ." (Genesis 45:9.)

Then he said that if they would come, they might have part of Egypt called the land of Goshen for their home. They would be near Joseph, and he would care for them. He told them to bring all of their families, their flocks and herds and all that they had.

Joseph then hugged Benjamin and kissed him. He was so happy. "Moreover he kissed all of his brethren and wept upon them: . . ." (Genesis 45:15.) They knew now that Joseph loved them and had forgiven them.

When King Pharaoh heard that Joseph's brothers were in Egypt he was very pleased. He told Joseph to give them food to eat and wagons so that they might get their families and return to Egypt to live. Before they left, Joseph gave each of his brothers some fine clothing and other gifts. To his father he sent ten mules laden with good things of Egypt and ten mules . . . laden with corn and bread and meat . . ." (Genesis 45:23.)

The journey back to Canaan was made just as fast as possible. They went at once to Jacob with the good news. They said, . . . Joseph is yet



*Joseph forgives his brothers.*

alive, and he is governor over all the land of Egypt." (Genesis 45:26.)

Jacob could hardly believe what he heard. Then the brothers told him all that Joseph had said and showed him the wagons that Joseph had sent to carry them all back to Egypt; also the 20 mules sent for Jacob alone.

Then Jacob said, . . . It is enough; Joseph my son is yet alive: I will go and see him before I die." (Genesis 45:28.)

The journey to Egypt was a happy one. There were more than seventy in Jacob's family now, and all of them were glad to go to Egypt and to Joseph.

As Jacob and his family neared the borders of Egypt, they were met by Joseph. What a happy reunion they had. Joseph felt very proud when he took his father to meet King Pharaoh. Jacob was so grateful to the King for his many kindnesses that he gave him a blessing.

Pharaoh was very kind to Jacob and his sons. He gave them rich pastures for their flocks and many rich fields for their grain. Had not Joseph, because of his goodness and wisdom saved Pharaoh's people from starving?

When the famine was over, Jacob and his family stayed in that part of Egypt called Goshen. They worked hard and became very rich. They and their children and grandchildren became a great people as God had promised.

*Text: Genesis, Chapters 43 to 47.*

*Pictures: Standard Publishing Co. No. 119, "Joseph Forgives His Brothers."*

*No. 120, "Jacob Before Pharaoh."*

## “ . . . Ye Shall Know Them”\*

### WHAT IT MEANS TO BE A LATTER-DAY SAINT

*Course No. 7*

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

—*I Corinthians 6:19, 20.*

### LEADERS OF THE SCRIPTURES

*Course No. 9*

Be thou humble; and the Lord thy God shall lead thee by the hand, and give thee answer to thy prayers.

—*Doctrine and Covenants 112:10.*

### ANCIENT APOSTLES

*Course No. 11*

Knowing this first, that no prophecy of the scripture is of any private interpretation.

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

—*II Peter 1:20, 21.*

### OUR STANDARD WORKS

*Course No. 13*

And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water.

And thus he was baptized, and

**F**ALSE words are not only evil in themselves, but they infect the soul with evil.

—*Socrates.*

the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man.

—*Moses 6:64, 65.*

“**B**UT lay up for yourselves treasures . . . where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.”

—*Matthew 6:20.*

### LIFE IN ANCIENT AMERICA

*Course No. 15*

But behold I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you;

That ye may be the children of your Father who is in heaven, for he maketh his sun to rise on the evil and on the good.

—*3 Nephi 12:44, 45.*

### GOOD TIDINGS TO ALL PEOPLE

*Course No. 17*

Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

—*Luke 12:15.*

### PRINCIPLES AND PRACTICE OF GENEALOGY

*Course No. 21*

After this vision closed, the heavens were again opened unto us; and Moses appeared before us, and

**G**od gave man an upright posture to survey the heavens, and to look upward to the stars.

—*Ovid.*

committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.

—*Doctrine and Covenants 110:11.*

### PARENT AND YOUTH

*Course No. 25*

Train up a child in the way he should go: and when he is old, he will not depart from it.

—*Proverbs 22:6.*

### TEACHINGS OF THE OLD TESTAMENT

*Course No. 27*

He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.

Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief.

—*Proverbs 28:13, 14.*

### A MARVELOUS WORK AND A WONDER

*Course No. 29*

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Wherefore by their fruits ye shall know them.

—*Matthew 7:18-20.*

\*See Course No. 29.

**I** don't think much of a man who is not wiser today than he was yesterday.

—*Abraham Lincoln.*



# Are You Rowing With One Oar?

By Superintendent David Lawrence McKay

THE rapid turnover of teachers in the Sunday School gives the ward superintendent two great and constant responsibilities. He must be ever alert to find good, new teachers, and he must see that the inexperienced teachers become effective instruments in developing strong Latter-day Saint character in the youth. More and more, good superintendents are realizing the effectiveness of the superintendent-board member team in improving the teaching of the Sunday Schools.

What is the concept of the teamwork between the board member and the ward superintendent?

## Personal Supervision

First, it means that the ward superintendent is more likely than the board member to know the teacher personally. He makes himself acquainted with their teaching. He visits the classes of his Sunday School. He knows where his strong teachers and his weak teachers are working.

Second, he solicits help from the experts especially set apart to show Sunday School teachers how to teach; he tells the stake board members assigned to those classes where they are particularly needed, and can help most. If the stake board is working under Plan I,<sup>1</sup> one board member is responsible for the subject which the teacher with whom the superintendent concerned is presenting. Under the minimum plan, II,<sup>2</sup> one board member is in charge of all the junior Sunday School or senior Sunday School classes in that ward as well as other wards. Particularly, if the stake board is restricted under Plan II, and even under Plan I, the board adviser has so many teachers to supervise that

his efforts may be scattered and ineffective, unless teamwork with the superintendent exists. It is here that the good ward superintendent can make the difference between effective stake board help and just Sunday School visiting. Having visited regularly the classes in his own Sunday School, he can direct the adviser's work where it will do the most good. He can guide the adviser to those teachers who most need and want the adviser's help.

## Monthly Union Meetings

Statistics and visits to the numerous stakes in the Church show that with few exceptions there is a definite relationship between good teaching in the Sunday Schools and well attended monthly union meetings. With few exceptions the stakes with the better Sunday Schools hold their union meetings monthly. Many stake executives who thought they could get along with quarterly meetings have decided that teachers have need of monthly help, and have recommended monthly union meetings. Union meetings should be held monthly in all stakes except those so scattered that financial hardship would result from the travel involved or where distances are so very great as to make attendance impossible.

The result of teamwork is particularly evidenced here. A business-like superintendent divides the responsibility of his faculty into three parts for his assistants and himself and each sees that each of the teachers within his jurisdiction has transportation available, and has been spoken to about his union meeting attendance personally both prior to and on each union meeting day. A board member assigned to his department has spent hours preparing the lessons and contributes concrete



Without cooperation, neither the stake board member nor the ward superintendent are effective.

and helpful material to make the teachers in his department want to return the next month for additional practical helps.

## Monthly Faculty Meetings

Good ward superintendents have found that the union meeting is not a substitute for the faculty meeting nor the faculty meeting for the union meeting. Stake board members are urged to accept the invitations which the superintendents are urged to give, to present the teacher-improvement lessons each month in the faculty meeting in the ward. They may divide into the Junior and Senior groups if and when the particular topic for the faculty meeting makes such a division desirable.

The ward superintendent who does not appreciate how much the stake board member is willing and able to help him is trying to row his boat with one oar. The board member who does not enlist the aid of each ward Sunday School superintendent is out of the boat entirely.

Variations from the rule of holding monthly union meetings should have the approval of the General Board.

<sup>1</sup>See *The Sunday School Handbook*, pages 9, 10.

# LET'S ALL PULL TOGETHER



Secretaries

By Helen Beth Henrichsen

**E**DDITION'S NOTE: Under the appropriate heading, "Let's All Pull Together," Sister Helen Beth Henrichsen, auxiliary supervisor of the Eastern States Mission, addressed an excellent bulletin to all their Sunday School superintendents.

Included in this bulletin were also very fine instructions for Sunday School secretaries. Although this was written to mission Sunday School superintendents, we believe it will be helpful to all Sunday School secretaries if we use those parts of the bulletin for our secretaries' department this month.

## Sunday School Reports

**T**HREE have been some who still do not understand the totals desired in the first column, reading left, titled, "Grouping of Population." First, you should get the total population of the branch. Then with the help of the branch president or branch clerk divide the entire population into the different classes according to age. Where it is necessary to combine classes or age groups, also combine the population figure of those age groups. Have a population figure for only the classes you have, but the total of all your classes should be the same as, or very near to, the total of branch population. This figure may vary a little because of non-members attending.

On special days, such as Christmas, Easter, etc., where no classes are held, but a program is presented, always send us a total count of the attendance.

We were very distressed this past quarter to have reports come to us where, instead of attendance figures for some weeks, we found the words, "No record kept." This is alarming and we hope that it can be averted henceforth and forever. We realize that secretaries get sick like the rest of us and cannot be there at all times. We urge you to advise her to notify someone to take her place when she cannot attend. If she fails to do this, we ask that the superintendency assume the responsibility of seeing that the roll is taken in each class. Complete reports are very important, and we do ask for your cooperation!

One thing that seems to trouble the secretaries most frequently is the plotting of the graphs. The Junior Sunday School sub-graphs should be plotted whenever you have a Nursery, Kindergarten and Primary class even though no Junior Sunday School is fully organized as such. These three classes should not be included in the Intermediate group.

Whenever Sunday School is not held for any reason the graph should be taken to zero for that week.

Please, we implore you, *do not use ball point pens!* A good sharp lead pencil fills the bill completely.

## Home Sunday Schools

All of the points considered so far have direct bearing on the recruiting of that percentage who are not attending. But what about that group who live outside of the boundaries of organized Sunday Schools? There is an answer for that problem too. Home Sunday Schools!

Some of the best Sunday School work in the Church comes through Home Sunday Schools, organized in the homes of Church members far removed from branch meeting places.

These Sunday Schools can be organized by missionaries, either part or full time, or by members of your district presidency, or by the district Sunday School supervisors. The branch Sunday School superintendent may also organize Home Sunday Schools among the outlying families of his branch. This, of course, should be done with permission of the branch president. We are desirous that each Home Sunday School be dependent upon the nearest branch Sunday School. Again we stress that where there is a district Sunday School supervisor he should clear all such organization plans. We sincerely urge you to investigate the possibilities and to immediately start the program in your outlying areas.

A graded series of Gospel study manuals are available for the use of these Home Sunday Schools. These manuals have been compiled from some of the most popular manuals that were formerly used in the regular Sunday School classes. There is one titled, "Leaders of the Scriptures," for the 11- and 12-year-olds, "The Life of Christ" for those who are 12 and 13 years of age, "The Gospel Message" for the 19 and 20 year age group and one that is an excellent family manual titled, "Distinguishing Beliefs."

For each of these manuals there has been prepared a Home Sunday School Guide. Each consists of perforated sheets of thought-provoking, informative questions for each of the lessons in the manuals with an outline of the program followed and a place for signature, address and date. On the back of the sheet is a place for addressing; folded and sealed, it needs no envelope.

You will note that the mission office is listed as the place for such reports to be mailed. We want to substitute the following instructions. These reports should be mailed to your branch of which they are a dependent part, and then their figures are included in the space provided for the Home Sunday Schools on your branch quarterly report.

One or more of the suggested manuals, a subscription to *The Instructor*, a copy of *The Children Sing* and/or *Hymns - Church of Jesus Christ of Latter-day Saints* are all the supplies needed for a fully equipped Home Sunday School.

Many branches of the Church have found their beginnings in Home Sunday Schools. The General Board strongly recommends their creation where access to regularly organized Sunday Schools is impossible. There are many people whom you can serve and teach through such a program.

The author uses a flannelgraph to dramatize a scene from the life of Christ.

By Freda Jensen\*

### THE FLANNELGRAPH

A NEW way of illustrating a lesson, a story, an incident, or a new way of presenting an old subject will always make an appeal and attract its listeners. The flannelgraph with its



## MAKING AND USING FLANNELGRAPHS AND GROOVE BOARDS

available illustrative cut-out materials offers this new way. It does not supplant, but supplements other teaching aids. It has many uses from the small classroom to the main assembly. It can be used to enrich a lesson, illustrate a story, an incident or theme; it may be used during the opening exercises in the Junior Sunday School to set the mood or to illustrate the general theme or purpose of the meeting. "Jesus Blessing Little Children" or "The Good Shepherd" can be used to emphasize children's coming to Sunday School; special days may be illustrated—Christmas, Mother's Day, Easter.

Choristers may use pictures on the flannelgraph in helping to teach a new song; here, only a figure, flower, bird, or other object may suffice to suggest the main idea of the verse.

The fact that flannel is adherent to flannel and to other rough surfaces makes it invaluable as a display or bulletin board without the use of pins or thumbtacks.

The flannelgraph is inexpensive, easy to make and easy to use.

#### Directions for Making Flannelgraph Materials Needed:

- (1) A substantial, but light-weight

\*Sister Freda Jensen is the teacher trainee of Mount Jordan Stake. Her outstanding work there resulted in her being asked to assist in the Visual Aids Clinic of the Desert Sunday School Union and to submit this article.

She is a supervisor in the Jordan School District and is presently teaching at the University of Nevada Summer School.

foundation board upon which to build the whole picture. The foundation may be made of strong cardboard (cardboard cartons are available at most any store just for the asking), plywood, or light-weight Masonite.

Select the size cardboard you like.

19" x 27" lap-size flannelgraph for small group

24" x 36" or 36" x 36" for classroom use

36" x 48" for assembly room.

- (2) Ordinary cotton outing flannel will be needed in sufficient quantity to cover the board and make background for the scenes.

Cut two pieces of outing flannel (plain black, brown, blue, green, or white,  $\frac{3}{4}$ " larger each way than the cardboard. Sew the three sides together (like a pillow-case). Slip cardboard into flannel. Turn in the edges of the open end and sew together. Be sure the flannel fits tightly over the cardboard.

The 36" x 48" board could be made in three sections, each 16" x 36", if desired.

Use wall mending tape to hinge the sections. Using this

type of flannelgraph makes it easy to fold, carry and store.

#### Flannelgraph Background

Some stories, poems or incidents can be illustrated effectively by objects placed on the flannelgraph without special background. However, scenic backgrounds made from individual pieces of colored flannel are most versatile, the most inexpensive, and the most interesting, and add much to the story.

No patterns are needed for the sky or ground of an outdoor scene. For the sky, cut a piece of light-blue and one of navy-blue flannel the length of your board and about one inch less than half the height. For the grass or earth, cut a piece of green or light-brown flannel the length and about one inch more than the height of your board. The perspective is better if you do not "cut" the board in half with your backgrounds. If you cannot secure colored flannel, the white may be colored with dye, paint, crayons or chalk.

No pattern is needed to make an interior room. All that is necessary to give this effect are the lines which designate the extent of the floor and corners of the walls, a window, and a doorway. Lines may be drawn on tan flannel with black crayons.

An additional piece of white flannel, the exact size of the flannel-

graph, can be used for the general background. With crayons, chalk or paint, a basic background can be made. For example: blue sky, brown earth, a small area to represent a sea, some trees or rocks. One outdoor scene and one indoor scene will be enough to use with many lessons, stories or incidents during the year.

### Pictures or Cutouts

To prepare your pictures or cutouts for use on the flannelgraph, paste small pieces of flannel or sandpaper to the back of each item to adhere to the flannelgraph. Suede-backed paper for this use may be purchased at Deseret Book Company (six sheets 10½" x 13", fifty cents). Pict-O-Graph patterns for making background, and for foreground use also are available. Figures may be drawn by the children, cut out and prepared for use. Pictures of animals, flowers, people, objects, clipped from magazines and books will illustrate almost any story, incident, or poem. These may also be purchased. There is no limit to what one can do in this field.

### Building the Story

After the background and pictures have been prepared, reread the scripture-story to familiarize yourself with the characters and the setting. Build your background. Now you are ready to place the objects or characters illustrating the story. As the story is told, the objects are put in place. The story enacted by the figures is the important feature of the flannelgraph presentation. The children are held attentive by the action of the figures on the board. They will be curiously attentive to see also the results when the background is being

set up, piece by piece, as you begin the story.

Remember—tilt the upper part of the board easel fashion. Keep large figures always to the front of the picture and small ones in the distance. Bible pictures and Pict-O-Graph material will suggest to you how to place the objects or figures.

With a little practice this will be easy and fascinating to use and you will be well repaid for your efforts in the added interest shown by your class.

### THE GROOVE BOARD

The groove board, for use with small groups of children, offers another help in stimulating interest in a lesson, in presenting a story or any other incident where "cutouts" of figures or objects of the story are available.

As the teacher gives the lesson or tells the story, the objects or figures are placed in the slots of the groove board. Sometimes the children like to place the characters as the story is told.

The groove board may be made of plywood or other light wood about ¼ inch thick. The grooves are about 1/8 to 1/12 inch wide. They are about ½ inch in depth. The grooves can be made with a ripsaw.

There are several types of groove boards. Some have all the grooves run horizontally through the center and diagonally across the corners; some boards have the grooves run horizontally and diagonally forming squares. Other types may be made.

The following list gives a few of the many pictures and cut-outs for use with the flannelgraph and the groove board. These are obtainable at Deseret Book Company, 44 East South Temple, Salt Lake City, Utah.

### Flannelgraph Sets Available

Birth of Christ and His Childhood,

Crucifixion and Resurrection, The Fisher of Men, The Great Physician, The Forgiving Christ, The Creation—Noah and Ark, Elijah and Elisha, Daniel.

Each of the above sets of flannel Pict-O-graphs are colored. The manual gives instructions for use. They are made with flannel-adhering backs. They need to be cut out. They are then ready for use.

Sets containing 30 large sheets of outline pictures depicting 52 different scenes from the life of Christ. (Not colored.)

Sets containing 24 sheets depicting 61 subjects from the life of Joseph, Moses and David. (Colored.)

Six sets of excellent large pictures (20 x 30) in color, of New Testament Bible Pictures that may be cut apart and used on large flannelgraph by adding flannel to back. They come in series: 1, 2, 3, 4, 5, 6.

Biblio-O-Graph (29 different sets available both Old and New Testament).

Pict-O-Graph, Old Testament series 2, No. 1133 Joseph, Moses, David.

Story-O-Graphs (over 70 titles available from 9 to 17 inches high.

Write to Standard Pub. Co. Box 145, Pasadena 16, Calif., for these three sets listed above.

### Groove Board Sets Available

Old Testament Set, New Testament Set, Nativity, Nativity Scene 1, 2, 3, Noah's Ark, Last Supper.

Cutouts for the groove board may be obtained at the Deseret Book Company. The Pict-O-Graph cutouts are fine for this use. Practically any Bible story will be represented.

## THE DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent;

David Lawrence McKay, First Assistant General Superintendent; Lynn S. Richards, Second Assistant General Superintendent;

Wallace F. Bennett, General Treasurer; Richard E. Folland, Executive Secretary

### MEMBERS OF DESERET SUNDAY SCHOOL UNION BOARD

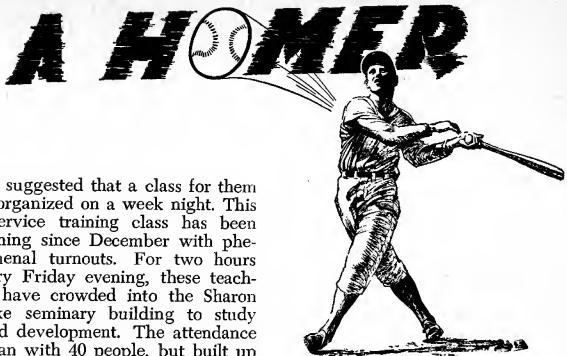
George R. Hill  
David L. McKay  
Lynn S. Richards  
Wallace F. Bennett  
Richard E. Folland  
A. H. H. Rees  
Inez Witbeck  
Lucy C. Sperry  
Marie F. Felt  
George F. Jong, Jr.  
Earl J. Glode  
Thomas L. Martin

Wendell J. Ashton  
Edith Ryberg  
A. William Lund  
Archibald F. Bennett  
Kenneth S. Bonham  
J. Holloman Watson  
H. Aldous Dixon  
Leland H. Monson  
Alexander Schreiner  
Lorraine G. Gandy  
Margaret L. Kitto  
A. Parley Bates

\* William P. Miller  
Ralph B. Keeler  
Vernon J. LeeMaster  
Claribel W. Aldous  
Eva M. Green  
Mabel G. Green  
Addie L. Swapp  
W. Lowell Castleton  
Howell Eyring  
C. C. Jensen  
Hazel F. Young  
Hazel W. Lewis

W.

## They Scored . . .



By Wilford D. Lee\*

THE other evening the ball park was packed with an enthusiastic crowd, but the home team was sluggish. The visitors soon ran up a commanding lead. The manager of the home team sent in a pinch hitter who clouted the ball into the left field bleachers for a home run. The whole team caught fire then and within an inning they had closed the gap. By the end of the game they had displayed such extraordinary baseball that they far outscored their opponent.

Something analogous to this has been happening in the Orem Stake Sunday Schools under the direction of the stake superintendency, Lee R. Ross, Edward L. Fune, Stanley J. Finch, and Dell W. Lewis, secretary. With help from the stake board, Sunday School teachers have developed a stake-wide teacher training program which is remarkable because of the wholesale participation by the workers.

## Old Theories Rejected

The old theories that "We hold too many meetings" or that "We should make our meetings short and seldom" has been completely rejected here. The pre-service training class was started in October under the stake teacher trainer, Wilford D. Lee. He suggested the class be held for two hours each Sunday morning instead of one because of the vast amount of material to cover.

The class has continued and has practically completed the prescribed material with the attendance averaging about thirty people. These men and women were selected by the bishops of the various wards to come and receive training. They have proved that people like to come to interesting meetings.

But those who were actually teaching were also eager for training. It

was suggested that a class for them be organized on a week night. This in-service training class has been running since December with phenomenal turnouts. For two hours every Friday evening, these teachers have crowded into the Sharon Stake seminary building to study child development. The attendance began with 40 people, but built up to 60. The largest crowd of 71 came to a night of educational movies. The fact that they come back again and again for this two-hour class on nights when there are many conflicting activities is a testimony to their enthusiasm and sincere interest in the Sunday School teaching.

## Teachers' Convictions

The Orem teachers are convinced of several things:

1. That most bad conditions in the community are due to inefficient teaching either in the home, the schools, or in religious education classes.
2. That teaching is infinitely more difficult than most people believe it to be.
3. That most people do not know either what it means to learn or how children learn.
4. That in order to teach effectively, it is necessary for teachers to receive first class training.

Realizing that teachers, like children, learn by doing, the real learning process takes place on the job. The board, therefore, is preparing to ask partially trained teachers, after they have been placed in teaching positions, to come back to a methods class for one hour a week. They will bring their manuals, and under the supervision of the stake teacher trainer and the stake board members, they will prepare the lessons which they will teach the next Sunday.

It is at this meeting that the real learning will take place. Teachers

will develop skills in putting into practice principles they have studied previously. Then, when the stake board members visit at Sunday School, they will observe how the lesson plans work out in a real class situation. Instead of merely observing, they will help teachers to put teaching plans into operation.

## Helpful Activities

Another training activity has been suggested which will help teachers to understand better fundamental principles. It is proposed that the stake board set up a series of stake-wide projects to be put into operation by ward superintendencies. Each teacher participating in the project will perform a worth-while service.

Some of the projects proposed are:

1. Survey the church building and the classrooms to see if all space is efficiently used, especially for the Junior Sunday Schools.
2. Survey furniture in classrooms and see if suitable for learning processes. This is especially important for the Junior Sunday Schools.
3. Survey needs, desirability, and use of materials such as: blackboards, chalk, erasers, maps, charts, pictures, crayons, scissors, paste, construction paper, etc. The teachers should also study the needed storage space for these materials.

(Continued on page 250.)

\*See Notes from the Field, page 236, this issue.

## We Love Thy House, O God

OCTOBER, 1953, "We Love Thy House, O God," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 203.

"... Establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God; . . ."—(Doctrine and Covenants 88:119.)

FOR CHORISTERS: Our hymn presents a welcome opportunity for some real effort on the subject of reverence. May we suggest a project for special correlation involving

members of the superintendency, musicians, teachers, and members of the congregation. Since many wards throughout the Church feel a need for improvement in this problem of reverence, why not enlist our 2½-minute speakers and the support of everyone in an effort to improve the Sunday Schools?

"Behold, mine house is a house of order, saith the Lord God, and not a house of confusion." (Doctrine and Covenants 132:8.)

This eight-measure hymn is appropriate for many occasions and

especially at the opening or closing of a worship service. The musical setting written by Brother Leroy J. Robertson is one that reinforces the message of the text. The climax is achieved in measures five and six with both text and music. Note the "key" words such as: "thine abode"; "Lord, art there"; "comfort"; "strife"; etc. In practically all cases these words fall on the strong beats (one and three) and have a top note in the melodic line or have a note of long value. These are characteristics that add strength and interest to the selection.

By all means have your congregation sing the beginning four words of this hymn. The remaining challenge will be to sing the descending phrase (last two measures) with intensified tone.

—Vernon J. LeeMaster

## Sacrament Music and Gem

For the Month of October

Slow

TRACY Y. CANNON

### SACRAMENT GEM

Purify our hearts, our Savior;  
Let us go not far astray,  
That we may be counted worthy  
Of Thy spirit, day by day.

FOR ORGANISTS: The project mentioned above deserves to be discussed in faculty meeting, so that all officers and teachers may understand it and give it effective cooperation. For example: the devotional prelude is the call to worship. Five minutes of quiet, reverential organ music is intended to be a signal for both the congregation and the presiding officers and teachers to find their places and to remain there for a moment of quiet devotion.

To bring about this desired result, it will be necessary, on the one hand, that officers be exemplary in their actions, and, on the other hand, that the devotional music be worthy of some attention.

The tempo is very moderate; try not to rush it. It is not speed that will bring this hymn to life, but rather an earnest presentation of it. How then, can we present it earnestly? We can accomplish this by playing and singing with good strength, by keeping a steady rhythm, and by wholesome breaths at the ends of all the four phrases.

—Alexander Schreiner.

## TEST YOUR STORYTELLING!

By Thatcher Allred

**E**FFECTIVE storytelling is still one of the world's much needed arts.

But, to begin, we need to recall that the actual telling of the story is only the final phase to which preliminary work of high quality has lead. Consider the special problems of performance, and begin with those things that register themselves exclusively on the eye of the beholder. It may help in our effort to analyze the separate factors that make the storyteller "click" if we make something of a game of our analysis and imagine the following scene:

You are the storyteller, but your listeners are seated beyond a glass wall in a soundproof room. Every good effect you achieve must result from how you look to those watching you from that glassed-in room, how you impress them initially, how you behave throughout each moment that your story lasts.

Very well, then, your "eye-appeal score," be it low or high, will depend on the kind of answer those watching you would give to the following questions.

1. *Are you suitably groomed and attired?* There will be less need for this question among the teachers in our Sunday Schools than for storytellers, generally. But the question is worth the consideration of all storytellers just as it would be for all speakers. Cleanliness of appearance, freshness and neatness of attire go without saying. The storyteller when before any group is really on exhibition for the time being and any carelessness of appearance, any extravagance or eccentricity of dress will tend to distract the observer from the story to the person telling it. The most perfect attire and general appearance is that which is so appropriate to the person, the time, and the place, as to be forgotten once the performance begins.

2. *Are you free from unwanted articles or impedimenta when you*

*come before your observers?* Don't come before your audience with anything that is not a necessary and planned part of your performance. Unnecessary articles imprison the hands and may also draw unwanted attention.

3. *Is your stance and general manner effective?* Take a stance that is positive enough in manner to help get attention, and yet appropriate enough in kind to help establish the mood you want for your story.

A jolly, mirthful tale will deserve

**FACIAL and eye expressions are the least obtrusive of all the agents of bodily expression we possess, but they are most constant, the most subtly effective.**

a somewhat different total manner, of course, than a story of delicate beauty, or one of devout spirit, or of noble courage and self-sacrifice.

4. *If you intend to use visual aids, have you done all that you should to assure their success?* This is an especially important topic, but so big a one that we will restrict suggestions here to just the main "do's" and "don'ts." First, then, be sure you have selected the aids wisely for the time, the audience, and the place. Next, be sure you know how to use these aids expertly; and finally, be sure you introduce them at the right moments.

5. *Are your movements and gestures effective?* Ideally, the storyteller is mobile without being too constantly in motion; his body attitudes and changes of position are varied without being restless. Perhaps the surest means to these important ends is to give special attention to the following guiding principles: Take an appropriate total manner and hold it as an overall matter until a distinct transition point in the story is reached. These points are marked by such things as: a decided change in time

or phase of thought; the concluding of some event in the story; or the reaching of a climax. In any case, major movements and shifts in position should coincide with shifts in significant phases of the story.

Obviously, the storyteller who is alive to his story at all points will be active with gestures of various kinds. The real art of skill here, as in other things, lies in moderation.

6. *Are your eyes and facial expressions sensitive indexes to the thoughts and feelings that should be going on within you?* The old expression, "Think the right thoughts and the body will take care of itself," is largely true. Stand in a competent and alert manner, and you feel more competent and alert; breathe in a constrained, hard and spasmodic fashion, shunt the jaw forward and make the muscles tense in true enough semblance of anger, and you feel angry.

Try then, in addition to "thinking" and "feeling" the details of the story as they flow along, to let your eyes and facial expressions become a clear index to all that goes on within you.

So much for the aspects of our storytelling that are registered on the eye of the listener. Let us alter the scene a bit and consider the things which come exclusively to the listener's ear.

Suppose, now, that your hearers are directly before you, that their hearing is perfectly normal, but that all of them are either blindfolded or actually blind. Your "score" now will depend on answers to these main questions:

1. *Can you be heard with sufficient ease by everyone during every moment you are talking?* Any detail that is not heard is like an arrow

\*Brother Thatcher Allred is head of the speech and drama department at Weber College. He is a member of the board of directors of the College-Community Theatre in Ogden, Utah. Along with his wife, Pearl, he appears on a weekly broadcast sponsored by station KLO and the Carnegie Free Library. This program is devoted to the cause of good reading.

shot with too little force to reach the target. Being sure we are heard is a simple matter and can be accomplished without excessive loudness or without our failing to vary the volume and force.

2. *Does your tone and quality of voice help to establish the initial mood needed by the story?* This question, like the one relating to your general physical manner, is important. It serves two vital first-purposes. It takes hold of our hearers' attention, and having secured that, goes on to fix the atmosphere or mood we want them to feel. In all this, remember that all such things as sincerity, cheerfulness, even beauty of voice, though highly desirable qualities in any of us, are personal attributes in the storyteller and must be disciplined and made to serve the needs of the story. A strict devotion to the particular mood and meaning of the story is the thing one's own voice qualities need to serve.

3. *Does your voice have range and variety?* Too often, even though we use the voice well to get initial attention and to cast the story in the proper mood, we tend to go on throughout the story with little change, whatever. The surest cures for such tendencies lie in two things: First, recollect that variety is needed, that monotony kills interest; then, recollect that there will be variety

(and variety of the right kind) if you genuinely relive the story in thought and in feeling from point to point.

4. *Finally, do you make good quality, standard speech sounds?* Pronunciation should conform to acceptable standards. This is important since it guarantees that each word is truly recognized for what it is supposed to be; also, that the storyteller's speech may serve as an acceptable model — especially when we are telling stories to young children, whose speech habits are in the process of formation.

Along with proper pronunciation is the clear utterance of words. We can think of words as having their own special sizes and shapes-like objects. Good articulation and enunciation help to make certain that words emerge without being "chewed up," without being flattened when they should have round shapes, without their edges dulled or their corners broken off.

The foregoing things, all related to sounding right, and looking right to our audience may seem numerous; but viewed separately they are not hard to understand, and being understood none of them prove to be really difficult to achieve.

What is the storyteller's role? Is he mostly a public speaker? . . . mostly an impersonator or imitator? . . . or, mostly a narrator and interpreter?

To this question there is no perfect answer since it is recognized that the story itself, its mood, the time and place, the age of the listeners, themselves, justify some variation in storytelling style. But authorities are agreed that the storyteller's art, however sensitive, is a moderate and unpretentious one; that it depends on sensitivity of thought and feeling, transmitted by subtle but moderate suggestions; that always the storyteller *communicates to his hearers rather than performs for them.*

Storytelling is important; indeed we can say with Kate Douglas Wiggin, "I would rather be the children's storyteller than the queen's favorite or the king's counselor."

## THEY SCORED A HOMER

(Continued from page 247.)

4. Study objectives, long range and immediate, and fit them into the needs, interests, and maturity of children.
5. Study methods, their comparative value in the particular class they are teaching, and how those methods can help make their classes more effective in training children.
6. Study fundamental philosophy including what it means to learn and how children learn.
7. Make a careful evaluation of

(Continued on page 254.)

## THEIR PLANS REQUIRED TIME AND DISTANCE (Concluded from page 240.)

### *Marcus Whitman:*

COURSE NO. 1: Aug. 23, "Animals Can Do Many Things." (There were no trails with Marcus Whitman; he rode 4,000 miles horseback to Washington and Boston. Only animals could carry men and clothes and food and letters miles and miles through rain and snow and scorching sunshine and wind.) Sept. 13, "When These We Love Are Away." (Narcissa Whitman stayed among the Indians while her husband was away. For a month.) Oct. 11, "The Whitmans and the Indians." (The Indian children.) Nov. 22, "Prayers at Sunday School." (The Whitmans taught the Indians about Jesus and to pray to Heavenly Father in Sunday School.) Dec. 1, "How We Show Our Love." (The Whitmans loved the Indians much that they left their families and gave up home and comforts to them. They taught Heavenly Father and Jesus to teach them how to live nicer, and to make them well again when they were ill.)

COURSE NO. 3: Aug. 2, "Blessed Are the Peacemakers." (The Whitmans tried to teach the Indians to be peacemakers.) Sept. 6, "Animals Are Our Helpers." (Marcus Whitman could visit the sick only because he had a horse to carry him. It was a doctor's horseback ride.) Oct. 11, "Winter Is Coming" and Dec. 13, "Snow." (Dr. Whitman almost lost his life riding through the wintry blizzards to save the mission and the Northwest Territory for our country.)

COURSE NO. 5: Sept. 11, "We Love the People in Our Community" and Nov. 15, Unit IV, "Love Makes Us Want to Share." (In the Whitmans' new community they loved the Indians — even their enemies. They shared everything they had, even their knowledge.)

COURSE NO. 7: Nov. 8, "Our Missionaries." (The Whitmans did not have a good understanding of God and the Gospel; but they were good missionaries, giving religious training, better methods of living, and medical help to all.)

COURSE NO. 9: The Whitman picture might be used frequently to reinforce or contrast ideas about missionaries, especially Unit I, "Samuel the Lamanite and Dagon," "Moroni, the Lamanite and the Nephites."

COURSE NO. 11: In connection with the great missionary efforts of Paul, the teacher might bring out that although much of the true Gospel was lost, still the desire to spread truth was strong in many honest hearts like that of the Whitmans.

COURSE NO. 13: Nov. 22, "Eternal Progression." (Apply to the Lamanites, here and hereafter.)

## SUNDAY SCHOOL SANDY

by Dick Carter



You know, this is better'n Mighty Mouse!

## Plans Are Made For Special Occasions

By Beth Hooper



### SACRAMENT GEM

When we take the sacrament,  
We promise to obey,  
And love and follow Jesus,  
In all we do and say.

### SONG OF THE MONTH

SONG of the Month for Junior Sunday School:

"Tell Me, Dear Lord," No. 4, *T' Children Sing.*  
*"Tell me, dear Lord, in thine own way I pray, What thou wouldst have me say and do today; . . ."*

If we can teach our Junior Sunday School children the strength and power of prayer and the need for praying for guidance as they begin each day, we will have given them something of great value for their entire lives. Our song of the month can help us do that.

As we teach it we want to make the children very much aware of the significance of all the words in both verses. This song, if sung prayerfully, can be a prayer expressed by all the children before the actual prayer is said. With the help of a picture of someone praying (there are several "prayer" pictures in the Junior Sunday School picture packets) we can help the children acquire the feeling of reverence necessary for praying. Then as they sing this song, it will not only focus their attention on the prayer, but as has been said, it will give them all an opportunity to participate in the praying.

The melody and words of this song are simple enough that there should be no difficulty in teaching it. As the teacher proceeds to teach it by rote, she should sing each verse in its entirety. The words, "anoint my eyes to understand thy

(Concluded on page 254.)

As Susan showed her mother the Halloween masks and colored traces of elves and witches she had made in Sunday School that morning, Susan's mother became alarmed. "Is this what I am sending my child to Sunday School for?" she thought. Other Sundays of the year Susan had brought home colored Easter baskets, bunnies, flags, Santa Claus cutouts, etc. Mother had glanced at them and thought, "My, they do things differently now in Sunday School," and then had forgotten about them. But Halloween masks, witches and goblins! Surely such things didn't make a Sunday School lesson.

### Function of the Sunday School

Susan's mother was right to be concerned. Those things should not make a Sunday School lesson, nor did the earlier handiwork Susan had brought home. Yet, such things have a place in Susan's life, but are not the content of her Gospel study, nor worthy of her attention and activity on the Sabbath.

President David O. McKay said in an address he gave on reverence: "I plead with you to develop this Christlike attribute of reverence in our houses of worship, and better discipline in our classrooms."

If we are to do this we must begin with our Junior Sunday School. The development of reverence and spirituality comes from careful prayerful planning and guidance in Sunday School from the time the children first begin to attend. As Junior Sunday School teachers, we cannot afford to neglect one Sunday in our efforts to create attitudes of reverence and spirituality and in developing a beginning understanding of the Gospel. Making masks, witches, bunnies, etc. are not going to help in the accomplishment of these objectives.

If spirituality and reverence are going to be uppermost in our minds as we plan each Sunday, there are only three holidays which we should make part of the Sunday School programs. They are Christmas, Easter and Thanksgiving. Then, only the spiritual aspects should be brought out in the activities and stories of their observance.

There are many fine stories, pictures and songs which have to do with the birth of the Savior, the resurrection, and with being thankful for our many blessings. With the added helps of flannelboards, cutouts, etc., these stories and songs can be used in the opening exercises so as to make these three special days important special days with real spiritual significance. Then we can leave Santa Claus, Easter bunnies and Halloween and Valentine and such special days to the home and the day school with only slight mention by the Sabbath School.

### Special Occasions to Plan

This brings us to other kinds of "special" days in our Sunday School program. Again we say that any Sunday and every Sunday we must make the most of our opportunities to teach the Gospel. This means that on such days as stake or general conference Sundays, fast Sundays, and other special days there should be specific plans for activities which will give definite spiritual lessons and worshipful experiences. As we know, it takes prayerful planning and preparation to do this and to make all these special days "special."

\* \* \*

### NEXT MONTH'S ARTICLE

NEXT month's article will be "Worship in the Nursery Class," by Addie L. Swapp.

**SUBJECT TITLES AND DATES OF SUNDAY SCHOOL LESSONS BY DEPARTMENTS**  
**CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS**

1953

COURSE OF STUDY--1952	Course No. 1: Sunday Morning in the Nursery	Course No. 2: Spiritual Growth in the Kindergarten	Course No. 4: Living Our Religion, Part I	Course No. 6: History of the Church for Children	Course No. 8: Old Testament Stories	Course No. 11: The Church of Jesus Christ in Ancient Times
COURSE OF STUDY--1953	Course No. 1: Sunday Morning in the Nursery	Course No. 3: Joyful Living	Course No. 5: Living Our Region, Part II	Course No. 7: What It Means To Be a Latter-day Saint	Course No. 9: Leaders of the Scriptures	Course No. 11: Ancient Apostles
APPROXIMATE AGES--1953	2, 3, 4	5, 6	7, 8	9, 10	11, 12	13, 14
Date of Lesson <b>OCTOBER 4</b>	Thank You For Our Own Special Gifts	Helpers in Our Church	Unit IV We Share Responsibilities in the Home	The Bible—a Sacred Book	Review	Paul's Third Journey (Continued)
<b>OCTOBER 11</b>	Thank You For Other Daily Blessings	Winter is Coming	Unit IV We Share Responsibilities of Sunday School	The Book of Mormon—the Word of the Lord	Moroni, the Righteous Young General	Paul's Third Journey (Continued)
<b>OCTOBER 18</b>	Thank You For Parents and Other Helpers	German People	Unit IV We Share Responsibilities at the Meetinghouse	Other Sacred Books To Guide Us	Moroni and the Title of Liberty	Exciting Experiences in Jerusalem
<b>OCTOBER 25</b>	Thank-you Words and Thank-you Deeds	A Day to Choose and Review	Unit IV We Share Responsibilities in the Neighborhood	Our Parents	Nephi, through Whom the Lord Worked in Mighty Power	Review
<b>NOVEMBER 1</b>	Our Individual Prayers	Journey to Bethlehem	Unit IV We Share Responsibilities as Citizens of a Country	Our Ward and Stake Leaders	Samuel, the Lamanite	Two Years in Prison
<b>NOVEMBER 8</b>	Our Family Prayers	The Policeman	Unit IV We Share Responsibilities in the World	Our Missionaries	The First Christmas in the New World	The Voyage to Rome
<b>NOVEMBER 15</b>	The Blessing On the Food	We Are Thankful For Many Things	Unit IV Love Makes Us Want To Share	Our Church Welfare Program	The Coming of the Savior to the Nephites	The World Enriched by a Prisoner Chained
<b>NOVEMBER 22</b>	Prayers at Sunday School	Hebrew People	Unit IV Make Each Day Thanksgiving Day	A Thanksgiving Program	Christ's Teachings to the Nephites	Paul Pays the Highest Price
<b>NOVEMBER 29</b>	We Love Each Other	The Birth of Jesus	Unit IV Our Heavenly Father Was Willing to Share	Our Temples—for Sacred Service	Christ Among the Nephites	Paul's Letters to the Corinthian Saints
<b>DECEMBER 6</b>	We Love Our Neighbors and Friends	The Coal Man	Unit IV The Shepherds and Wise Men Shared	Our Temples—Aids to Right Living	Mormon, the Righteous Commander	Paul's Letters to the Roman Saints
<b>DECEMBER 13</b>	How We Show Our Love	Snow	Unit IV Understanding the Full Significance of Christmas	The Sacrament	Moroni, the Last of the Nephites	First Epistle to Timothy
<b>DECEMBER 20</b>	Christmas Program	Christmas Program	Unit IV People All Over the World Love Jesus	Christmas Program	Christmas Program	Christmas Program
<b>DECEMBER 27</b>	How Heavenly Father Showed His Love	Dutch People's Christmas	Unit IV Open Sunday	Review	Review	Review

**SUBJECT TITLES AND DATES OF SUNDAY SCHOOL LESSONS BY DEPARTMENTS**  
**CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS**

1953

Course No. 13: The Restored Church at Work	Course No. 14: Our Standard Works	Course No. 15: Life in Ancient America	Course No. 17: The Gospel Message	Course No. 19g: Proving Your Pedigree	Course No. 19d: Parent and Child	Course No. 19a: The Gospel Plan
Course No. 13: Our Standard Works	Course No. 15: Life in Ancient America	Course No. 17: Good Tidings To All People	Course No. 17: Good Tidings to All People	Course No. 21: Principles and Practice of Genealogy	Course No. 25: Parent and Youth	Course No. 27: Teachings of the Old Testament
15, 16	17	18, 19	Or Other Elective Course—Adults	Genealogical Training—Adults	Family Relations— Adults	Gospel Doctrine— Adults
Contributions of the Book of Moses	Samuel, the Lamanite	True Sympathy	True Sympathy	Temple Ordinances	Faith and Intellectual Maturity	Opportunity (Continued)
Contributions of the Book of Abraham	Signs of the Savior's Birth and Crucifixion	A Willingness to Forego Possessions On Earth for Treasures in Heaven	A Willingness to Forego Possessions On Earth for Treasures in Heaven	Temple Ordinances (Continued)	Faith and Intellectual Maturity	The Law in Crisis
Inspired Version of the Bible	Christ Among the Nephites	Prepared and Trustworthy	Prepared and Trustworthy	Work Period	Faith and Intellectual Maturity	Living Temples
God, the Father of all	Christ Among the Nephites (Continued)	Eternal Life	Eternal Life	Temple Service	L.D.S. Social Ideals	Personal Responsibility
Ancient and Modern Temples	Christ Among the Nephites (Continued)	Review of Parables	Review of Parables	The Latter-day Saint Concept of Marriage	L.D.S. Social Ideals	Loyalty
Genealogy	Conclusion of III Nephi	The Passover and the Sacrament of the Lord's Supper	The Passover and the Sacrament of the Lord's Supper	The Latter-day Saint Concept of Marriage (Continued)	L.D.S. Social Ideals	The Children of God
Divine Guidance	Righteousness, Dishonesty, and Degeneracy	Gethsemane	Gethsemane	The Spirit World	Free-Agency	The Messiah Will Come
Eternal Progression	Mormon	Crucifixion	Crucifixion	The Spirit World (Continued)	Free-Agency	Concepts of God
Eternal Progression (Life After Death)	Moroni Finished His Father's Work	Resurrection	Resurrection	Review	Gospel Standards	Concepts of God (Continued)
Eternal Progression (Resurrection)	Moroni Discusses Principles and Ordinances	The Ascension	The Ascension	Microfilm Records in Genealogy	Gospel Standards	Old and New Testaments
Beliefs and Daily Conduct	Moroni's Farewell	Jesus the Redeemer	Jesus, the Redeemer	The Family Organi- zation and Reunions	Gospel Standards	Old and New Testaments
Christmas Program	Christmas Program	Christmas Program	Christmas Program	Christmas Program	Christmas Program	Christmas Program
Review	Testimony Bearing	Newness of Life	Newness of Life	The Family Organi- zation and Reunion (Continued)	Review	Review

(Concluded from page 251.) word," will need some explanation. The teacher can simply tell the children that here we are praying for understanding so that we will know what the Lord wants us to do, and how he wants us to live to be better boys and girls.

Teach both verses.

—Beth Hooper.

## QUESTIONS FROM THE FIELD

### Planning the Classwork

**Q** Sunday School coordinator and would like to know how I can help in planning the classwork in our Sunday School.

Answer: The quality of classwork is the gauge of value of any Sunday School. So you have directed your attention as a coordinator on the finest of goals. The following suggestions may help you: meet and plan regularly with your teachers; this can be done in the ward faculty period and in combination work-social evenings you, as a Junior Sunday School group, hold. Be sure your member of the superintendency meets with you as much as possible. See to it that your group attends union meetings and take your problems to the stake board advisers assigned to the respective Junior Sunday School classes; encourage the development and use of a good ward library, suggest teaching materials for its files. Visit the class periods of your Sunday School remaining with one group the entire period. Your interest and appreciation will encourage good preparation and your understanding of the teachers' efforts will suggest ways and means by which you can support her. Best wishes to you in your worthy approach toward becoming an effective Junior Sunday School coordinator.

—Eva May Green.

### ENRICHMENT MATERIAL

THE following enrichment material may be used in any of the departments of the Junior Sunday School:

#### A Poem for Telling

#### CAMPING

One night my brother Dick and I  
Camped out in our back yard.

We slept on cots inside a tent  
Because the ground was hard.

About the middle of the night  
There was a fearful noise.  
It sounded like a wildcat who  
Would like to eat two boys.

Both Dick and I were frightened,  
sure;

But we knew what to do.

We both crept softly out of bed  
And then each found a shoe.

The fearful yowling came again.

Right at the noise, we threw.  
Next morning our big brother Joe,  
Had two lumps, black and blue.

—Joanna C. Miller.

#### A Story for Telling

#### THE TRIP

BOBBY and Jim snuggled down in their beds and tried to go to sleep but it just seemed they were too excited to settle down. Tomorrow morning they were all leaving for Chicago to visit Grandmother and Grandfather.

The boys whispered back and forth to each other, wondering what they would see. What Grandmother and Grandfather were like and if Tip, their pet puppy, would be all right while they were away.

The next thing they knew Mother was softly saying, "Come boys, time to get up and get ready for our trip."

Two very sleepy boys rubbed their eyes. It seemed they had just closed their eyes and now it was time to get up. After hurriedly dressing, they went down to breakfast but were too excited to eat.

At last everyone was ready and the car was packed. Tearfully, Bob took Tip over to the neighbors and bid him goodbye.

As they rode along, Mother kept wondering if she had packed everything. Bob and Jim counted the towns they went through.

It was a wonderful trip. The scenery was beautiful and the highway was excellent. The car just seemed to fly along. It was fun eating at cafes and staying at motels. The boys thought they were just like playhouses with their tiny rooms.

There was only one thing wrong with this vacation. Tip wasn't with them. At night before going to sleep, the boys seemed to hear Tip's scratch at the door and his funny "Ruff! Ruff!"

At last they were in Chicago.

Bobby thought he had never seen so many tall buildings or so many cars.

As they turned into Michigan Boulevard, Bobby said, "Oh, look, Daddy, that bridge is coming apart. Daddy explained that boats were too tall to pass under the bridge so machinery pulled the bridge up on each end letting the boats pass by. The boys were all eyes as they saw Lake Michigan, and hoped they would have time for a boat ride.

At last Daddy stopped the car in front of a red brick house and out came two smiling people — Grandmother and Grandfather.

"My, we thought you would never get here," said Grandmother. "Hurry in, lunch is ready."

After lunch was over they went out to see the sights of Chicago. How the boys laughed at the elevated trains and the double-decked-busses.

They went through the Marshall Field Department Store which covers a square block and had so many floors. They were glad Mother and Dad were along for they wouldn't want to get lost in this huge store.

After five glorious days they left for home, four very tired but happy people. They all agreed this was the best vacation they had ever had. The closer they got to home the more excited they became. Was Tip alright? Would he remember them?

Sure enough, as they stopped in their driveway Tip bounded up and jumped right through the open car window onto Jim's lap. He licked their faces and arms and seemed so happy as he pawed at each one. The boys were sure this was Tip's way of saying, "I'm glad you're back home."

—Camille W. Halliday.

#### THEY SCORED A HOMER

(Continued from page 250.)

Sunday School work to see how successful it is in drawing children to class, holding them there during their lives, and improving their characters.

These projects (and many more) are to be discussed and organized in ward faculty meetings. Their operations will be in the hands of the teachers themselves with ward superintendencies supervising. Each one of these projects contains an important fundamental principle of teaching which, when the teachers

(Concluded on page 256.)

On the beams forming the archway is carved the story of the Maori migration in its four stages. Centered above the arch is an ancient chieftain. The four faces at the back of the stage are memorials to fallen war heroes.

By Kenneth S. Bennion

THE sons and daughters of Lehi were indeed born of goodly parents; and though not all of them were obedient, yet there are among their descendants many shining lights who do honor to their great progenitors.

Elder Matthew Cowley, in his Sunday School conference address, printed elsewhere in this issue of the *Instructor*, provides the theme of this article and the accompanying pictures. Elder Cowley paid tribute to the "other sheep" to which Jesus referred when He talked with His apostles in Palestine.

It is our belief that some of the descendants of Lehi, under the leadership of Hagoth, drifted westward from America to the vast island regions sometimes referred to as Oceania, those warm, pleasant islands and island groups that reach from Hawaii southwestward to New Zealand and Australia. The descendants of Hagoth and his companions are known to us as the Polynesians—



## "OTHER SHEEP" —

### Among the Islands of the Sea

a Greek combination meaning "many islands." Though these people may be separated by thousands of miles of water, yet in looks, traditions, languages, and history they are so similar that a common origin seems altogether probable.

Like other Polynesians, the Maoris of New Zealand are strongly spiritual. They love their homeland, their traditions, their songs, and their stories. It is the belief of many

Maoris that their ancestors came to New Zealand by four stages: first, from America to Hawaii; second, from Hawaii to Tahiti; third, from there to Rarotonga; and finally to New Zealand. The principal carving over the rostrum of the meeting-house pictured above shows a large canoe making these four stages of the long journey.

The Maoris are a proud and noble race. When the British came to



The nearly lost art of wood carving has been revived by the Maoris. Split logs have been carved but need finishing by filling in check marks, painting and mounting.

The finished carving tells of their history, genealogy and literature. While men did the heavy work on the pillars, the women wove the beautifully decorated wall mats.

New Zealand, these natives fought so valiantly for their country that the British were forced to sign a treaty with them. However, disease, war and hardship reduced their numbers until some people supposed the race would become extinct. During the past century, however, they have greatly increased in numbers and in strength as a race.

Many of the Maoris have heard and accepted the Gospel from our missionaries. The Glad Tidings were

first carried to New Zealand by Elder Augustus Farmham, president of the Australian Mission, and Elder William Cooke, a convert from Australia, in 1854.

Among the great arts of the Maoris is that of wood carving. Through many generations the people have devised ways to express in wood their history, genealogy, and literature. However, during the years that followed the Europeanizing of the islands, the art declined

so far it became almost lost. Sir Apirana Ngata, recently deceased, did perhaps more than any other man to revive this art among the Maoris.

During recent years a large meetinghouse was planned. Under the direction of Mission President Gordon C. Young these plans were carried to completion. At that time Elder Elliott Fairbanks, son of Elder and Sister Avard Fairbanks, was serving as a missionary in New Zealand. Because of his exceptional talents in the field of art, and because of his intense interest in Maori wood carving, he was assigned the task of supervising the work in the new chapel. Some of the finest Maori carvers were employed. The results, as indicated by the accompanying pictures, are remarkable. Elder Fairbanks had the honor of doing some of the work, himself.

An example of Elder Fairbank's skill in carving is the ancient chieftain centered above the arch on page 255. The figure represents Hagoth holding a steering oar.

It should be noted that the figures in the carvings represent ancestors. They are studies in history and genealogy.

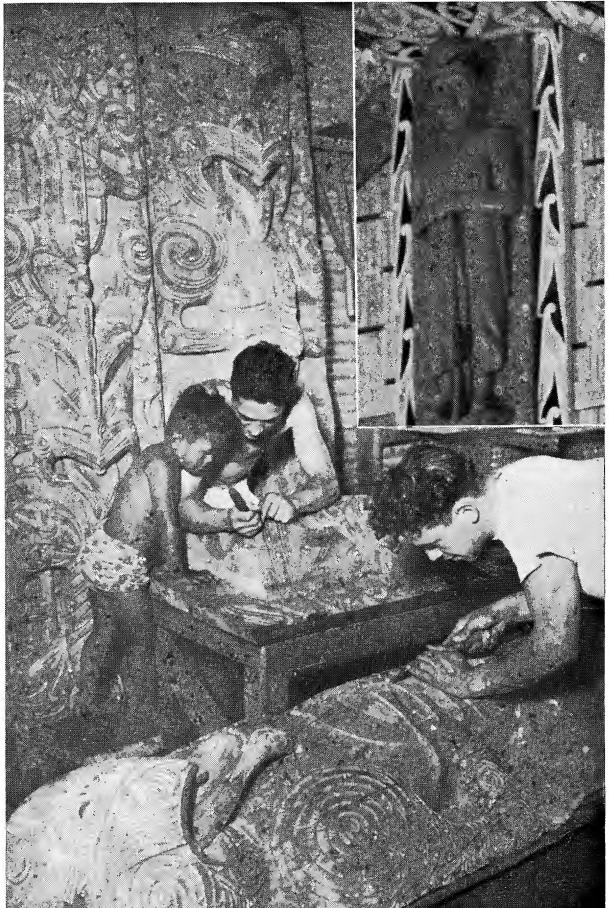
Pictured opposite is the Kahungu War Memorial building, the Maori LDS meetinghouse at Nuhaka, New Zealand. It is ornate with Maori carving, weaving and painting.

The *Instructor* is pleased to devote these pages to the work and interests of the Maoris, and to all the other children of Israel who have become scattered among the islands of the sea.

#### THEY SCORED A HOMER (Concluded from page 254.)

have finished their project, will become part of their teaching patterns.

If this training program is continued all officers and teachers will have obtained much knowledge about the nature of children. They will have acquired the important concepts, principles, attitudes, and behavior patterns of good teachers. Since they will have come by this training through their own self-activity, they will have developed teaching skills which can result in better home and community conditions.



Telling his son of the Maoris, a skilled carver cuts the same story in wood using modern tools. Working with them is Elder Elliott Fairbanks, a master craftsman. In the upper righthand corner is an inset of a modern Maori warrior of World War II. Complete with his rifle, he stands in sharp contrast to the "koruru" or ancient warrior atop chapel on opposite page.

Answer to  
"The Church in the Present  
Dispensation"  
found on page 230:  
JOSEPH SMITH



## HOW BIG IS YOUR WORLD?

A peasant's son, his soiled frock reaching down to his bare heels, stood facing the sun, his hands behind him. He was only six, and his destitute father had sent him to live with his grandmother to make "one less mouth to feed."

The boy marveled at the sun's splendor. He wondered if he feasted on its brilliance through his eyes or his mouth. He opened his mouth wide and shut his eyes. The radiance disappeared. He opened his eyes and shut his mouth. The sun's glory reappeared.

The lad had discovered that he saw the sun with his eyes, not his mouth.

At night the boy heard a jingling sound in the brushwood. He determined to find its source. He waited long. Nothing appeared. He watched the next day, and the next. Then he made another discovery. The grasshopper sings!

Tonight I have been reading from the life and works of that bright-eyed French boy. His name was Jean Henri Fabre. He struggled with poverty nearly all his 92 years, ending shortly after the beginning of World War I. He was a born explorer, but lack of means kept him close to his own back door. Yet his world was a big one. In his own words, it really began that day when he looked into the sun and that night he pursued the sound of the grasshopper. Fabre, wearing his familiar wide-brimmed, black felt hat, for years that became decades watched the spider, the beetle, the fly, the caterpillar, the wasp and many other back yard dwellers. He "humanized" them in his volumes of writing. He became world famous. Victor Hugo called him "the insects' Homer."

Among the bees, wasps, and flies, Fabre found master spinners, weavers, masons, miners—"a thousand trades similar to ours." He fell in love with courting scorpions, and he found in the spider a master mathematician that can live without food for nearly a year.

From his world of insects, Fabre found faith in his Creator. "With a taste for Nature he has given us an appreciation of God," an admirer wrote of him.

I am grateful that I stumbled onto the name of Henri Fabre in my reading. His life tells me that one need not travel down the Rhine, visit the bazaars of the Near East, the shrines of the Orient, or the peaks of the Andes to live in a big world.

It is good to take a look at your own world now and again. Sometimes it can become pretty narrow.

I once worked in the finance business. I found myself coming to measure people almost solely by their credit rating: a cold record of how they paid their debts. If Henri Fabre's record had been available, I

suppose he would have rated low on my list. Some bankers who let the walls of their financial world move too close tend to get that way. A club woman can come to appraise people by their "connections," and educators, by their degrees. A merchant might see people only by the cut of their clothes. A Sunday School teacher can tend to measure boys and girls by standards of adults.

It is well for the teacher to remember that Michelangelo almost did not become a sculptor and artist because of a father with a narrow world. He soundly beat his "unworthy" son for wanting to work with his hands instead of pursuing his studies.

One of the best ways I can think of for measuring your own world is through your newspaper. What do you scan among the headlines? The banners on page one? The comics? Sports? Financial page? Gossip columns? The want ads? It is broadening for a man to read once in a while the bridal notes on the society page. A woman's world can grow if she glances at the major league baseball scores now and again. A Gospel teacher of the teens could be more interesting by knowing something of the subjects her pupils read.

I have admired Helen Traubel, the renowned Wagnerian opera singer, for following the home-run hitters, and Gene Tunney, the heavyweight boxing champion, for enjoying Shakespeare.

Milton Bennion, our late Sunday School general superintendent, spent nearly all of his last ten years confined to a chair or bed—because of an infirmity. Yet, in my visits with him, I talked with a man with an immense world. He watched it through radio and reading, and he influenced it markedly through his telephone and pen. He was interested in politics, in far places like Korea and Turkey as well as in his own community. He was concerned about hunger in Calcutta, as well as the welfare of his many friends. He was an authority on nutrition, conservation, government, theology, and philosophy—as well as on his chosen subject of character education.

The Prophet Joseph Smith's interests ranged from wrestling to the eternities.

Lives like these remind me that so often a man or a woman is as big and broad as his or her interests. Certainly a teacher's understanding and effectiveness and happiness reach about as far as his own personal world.

How big is your world? Henri Fabre and Milton Bennion have taught me that it can be a veritable universe right in our own back yard or living room.

—Wendell J. Ashton.

